

Nathaniel  
A Pleasant  
TREATISE  
OF  
Witches.

Their Imps, and Meet-  
ings, Persons bewitched, Magici-  
ans, Necromancers, Incubus, and  
Succubus's, Familiar Spirits, Goblins,  
Pharys, Specters, Phantasms, Places  
Haunted, and Devillish  
postures.

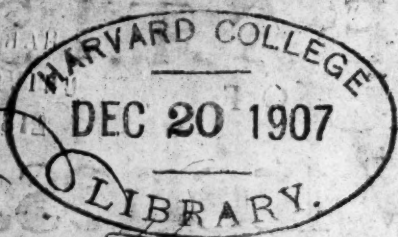
WITH  
The difference between Good and Bad  
Angels, and a true Relation of a good  
GENIUS.

By a Pen neer the Covent of ELUTHERI.

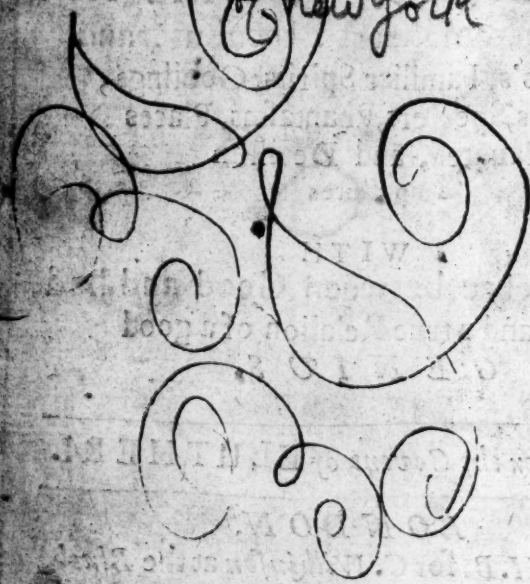
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TO THE  
READER.



Here is an inward Inclination and desire of Knowledge (gentle Reader) which hath moved many grave & Learned Authors; amongst the rest of their inquiries, to search into the Nature of those things; which because they are beyond the reach of common capacity,

capacity, seem to the vulgar, Fables only, and Poetical Fictions. Amongst the rest of those things, there is nothing hath been more cry'd down by some, and upheld by others; nothing has had more Defendants on either side, than the possibility of man's having familiarity with Demons. This general Curiosity drew me in among the rest, that were ignorant of such matters, and caused me, for my own Recreation as well as Satisfaction, to allot some spare hours, to a stricter inquiry into these things; but their scope being so large, and so far extended, so many Arguments stand on the one side, so many on the other, that I fell short of any just determination: Nevertheless, like that Merchant that misses sometimes his designs,

signs, yet alwayes comes home well laden, I have found many things by the way, and fill'd this small Treatise with the Pith and Marrow of above a hundred Antient and Modern Authors, whose pleasant Relations have not only been delightful to my self in their Collection, but have wrought so effectually on the Ears of some that have heard but two or three of them; that not through any desire of mine, but by their frequent and earnest intreaties, I have used these means to satisfie them, and to present thee with this compendious Treatise; and that thy Acceptance of it may be kind according to my desires; you shall find nothing here, of those Vulgar, Fabulous, and Idle Tales that are not worth the lending an ear to, nor of those hideous

bladders, Sawcer-eyed and Cloven-  
Footed Divels, that Grandams af-  
fright their children withal; but only  
the pleasant and well-grounded dis-  
courses of the Learned, as an object  
adequate to thy wise understanding.

Farewel.

Index



# Index.

## CHAP. I.

*The manner of the witches Profession.*

## CHAP. II.

*Their Imps and Meetings.*

## CHAP. III.

*Persons Bewitched.*

## CHAP. IV.

*Magicians and Negromancers.*

## CHAP. V.

*Incubus and Succubus.*

## CHAP. VI.

*Familiar Spirits, Goblins, and Pharies.*

## CHAP. VII.

*Spefters and Phantasms.*

## CHAP. VIII.

*Places Haunted.*

## CHAP. IX.

*Diuellish Impostures.*

## CHAP. X.

*An admirable and true Process of a woman*

*that*

that wrought Miracles by the help of the  
Divel.

CHAP. XI.

The horrid end of witches and Negroman-  
cers.

CHAP. XII.

The difference between good and bad Spirits,  
and the true Relation of a good Genius.

CHAP. III.

CHAP. IV.

Magicians and Negromancers.

CHAP. V.

Incubus and Succubus.

CHAP. VI.

Familiar Spirits, Goats, and Rabbits.

CHAP. VII.

Specters and Phantoms.

CHAP. VIII.

Places haunted.

CHAP. IX.

Diabolical impostures.

CHAP. X.

Admirable and true Effects of a Woman's  
spare



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in-  
ts,

A

# Pleasant Treatise of *WITCHES*, &c.

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## CHAP. I.

### *The manner of the Witches Profession.*

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Incoherent, various, and deceitful will all the Institutions of Satan appear, whether we consider him in his ambiguous Oracles deceiving the Heathen World, in his subtilty to create himself a worship, and followers so obedient, as to sacrifice their of-springs to him; but more especially, in his seducing some poor miscreants, so far as to contract a bargain with them for their bodies and souls for ever. Such

A

B

are persons (*St. Chrysost. lib. de provid. ad Stag. Monac.*) perversly instituted in Religion, envious, malicious, and distrusting Gods mercyes, who to satisfie their unreasonable desires, in those things they could not otherwise perform, have hearkened to his flatteries, renounced their Faith, and made themselves his slaves, and subjects. Nevertheless to make his worship become more solemn, and his servants tye the greater, many horrible and detestable ceremonies are perform'd at their first reception; the summ of all is this. The Wizards and Witches being met in a place and time appointed, where the Devil appears to them in humane shape, admonisheth them to be faithful, & promises them success, and length of life; they that are present recommend the Novice to him: and the Devil, if the party will renounce the Christian Faith, the Sacraments, and tread upon the Cross, gives him his hand, adding moreover, that this is not alone sufficient, but that he will have an homage also, containing, that he give himself to him body and soul for ever, and bring as many as possibly he may into the same society: further -

furthermore, that he prepare himself certain Oyntments. This we inquisitors, say the Authors of a Book called *Malleus Maleficarum*, know being fully informed by a young Witch.

Another marryed youth is said to have confessed to *Peter Judge* in *Boltingen* after this manner. That the rest of the society, on *Sunday* before the water was consecrated, brought the new Disciple into the Church, where he denyed his faith &c. and promised homage to his little Master (for so they call him, *Magisterulum*, and no otherwise) then he drinks out of a Bottle presently, which being done he begins to conceive something of his Profession, and is confirmed in the principall Rites of it.

*Manlius* writes concerning their abominable profession, that in the Year 1553. two Witches stole a Child from their neighbour, kild it, cut it in pieces, and put it into a Kittle to boil, when the sorrowful Mother looking for her Infant, came by chance into the house, and found the limbs thereof horribly consumed. For which abominable Fact the Authors of it

were burnt, having first in their torture confessed this part of their horrible profession.

Two other Witches are reported by *Spranger* to have kild, the one, forty Children unchristned, the other an infinite number; and *R. P. P. Valdarama* the Spaniard relates, that in *Germany* were taken eight Witches, who confessed to have murdered One hundred forty & five Children in the making their Oyntments.

## CHAP. II.

*Of their familiar Imps, and their meetings.*

They are likewise reported by the same Author, to have each of them a Spirit or Imp attending on, and assigned to them, which never leave those to whom they are subject, but assist and render them all the service they command. These give the Witches notice to be ready on all Solemn appointments, and meetings, which are ordinarily on *Tuesday* or *Wednesday* night, and then they strive to sepa-

rate themselves from the company of all other Creatures, not to be seen by any : and night being come, they strip themselves naked, and anoint themselves with their Oyntments. Then are they carryed out of the house, either by the Window, Door, or Chimney, mounted on their Imps in form of a Goat, Sheep, or Dragon, till they arrive at their meeting place, whither all the other Wizards and Witches, each one upon his Imps, are also brought. Thus brought to the designed place, which is sometimes many hundred miles from their dwellings, they find a great number of others arrived there by the same means : who, before *Lucifer* takes his place in his Throne as King, do make their accustomed homage, Adoring, and Proclaiming him their Lord, and rendring him all Honour. This Solemnity being finished, they sit to Table where no delicate meats are wanting to gratifie their Appetites, all dainties being thither brought in the twinkling of an Eye, by those spirits that attend the Assembly. This done at the sound of many pleasant Instruments (for we must expect no Grace in the company of Devils, )



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the table is taken away, and the pleasant consort invites them to a *Ball*; but the dance is strange, and wonderful, as well as diabolical, for turning themselves back to back; they take one another by the arms and raise each other from the ground, then shake their heads to and fro like Anticks, & turn themselves as if they were mad. Then at last, after this Banquet, Musick and Ball, the lights are put out, and their sleeping *Venus* awaks. The *Incubus's* in the shaps of proper men satisfy the desires of the Witches, and the *Succubus's* serve for whores to the Wizards. At last before *Aurora* brings back the day, each one mounts on his spirit, and so returns to his respective dwelling place, with that lightness and quickness, that in little space they find themselves to be carryed many hundred miles; but are charged by their spirit in the way, not to call in any wise on the name of God, or to bless themselves with the sign of the Cross, upon pain of falling, with peril of their lives, and being greivously punisht by their Demon.

Sometimes at their solemn assemblies, the Devil commands, that each tell what wicked-

wickedness he hath committed, and according to the hainousness and detestableness of it, he is honoured and respected with a general applause. Those on the contrary, that have done no evil, are beaten and punished: at last when the assembly is ready to break up, and the Devil to dispatch them, he publisheth this law with a loud voice, *Revenge yourselves or else you shall dye*, then each one kissing the Posteriors of the Devil (a sweet bit no doubt) returns upon their airy Vehicles to their habitations.

These meetings are made commonly towards midnight, when the earth is covered with darkness; yet *Cardan* writes, that a friend of his, a Bookseller, returning from *Alemagne*, where he had newly been, saw several assemblies met near a mountain, both Wizards and Witches dancing, some on Horseback, some on Goats, others on Dragons, some on other Phantasms, but drawing neer within a stones throw, they all vanished and were no longer seen. The places of these Meetings are in some desert, either in a fair plain, or under some large tree, of which *Pomp. Meta* writes.

writes, that on the side of the Mountain *Atlas* in *Mauritania*, are seen by night certain lights, and noises are heard of Cimbals, and almost all sorts of Musical Instruments, which in the day time cease, and the Phantasms vanish, and disappear. *Solin* and *Olaus* affirm the same, that the Shepherds living neer this place are often frightened by the Troops of Spirits that go dancing and brawling toward this Mountain, esteem'd by the common people to be *Ægyptians*. *Valderama* speaks farther concerning these meeting places, which ought in no wise to be omitted, that by the new Castle belonging to the Earle of *Francesquin*, he saw under a high Chestnut-Tree, hard by a little wood, a circle of the breadth of twenty foot, being made foround, that it seemed to be made by a *Geometrical* compass, where he imagined these Witches and Spirits to have been; and what most astonished him, was that upon this round circle grew no flower nor grass, although in the middle and round about abundantly. Suspecting therefore that the earth was consumed by the quality of some ill humour, which hindred the Herbs

Herbs to grow, he caused it to be dug up and diligently lookt upon, but found the earth of the very same quality and goodness with the rest adjoining.

*Paul Grillaud*, a most famous Doctor of the Law, reports that a certain Pefant had a wife accustomed to go to such meetings, with her other companions, which her Husband suspecting, often taxed her with it, which still she denyed as obstinately; till at last resolving to know the truth, he feigned himself, one night, drunk and in a sound sleep, which hapned to be the time she was advised by her Spirit to go to the Assembly. So that looking round about her that all things were sure, her doors fast and her husband to appearance dead drunk, she retired into a private corner of the room, strip't her self naked, and anointed her body: then in an instant as if she had wings, she flew up the Chimney. This her husband perceiving, rose and hid the box of Oyntment, till the next morning; when examining her where she had been that night, he could neither by fair nor foul means bring her to confess, that she had been out of the house, till shewing



shewing her the box of Oyntment, see  
 here, said he, the witness that will so con-  
 vince thee, that thou shalt be no longer  
 able to deny thy wickedness; and unless  
 thou resolve to tell me immediately, whi-  
 ther and by what means thou wentst, ex-  
 pect not to go out of my hands alive. Then  
 did the Witch, trembling at her husbands  
 threats, and convicted of what she had  
 done, confess the truth, and all the things  
 committed in their impure Society; above  
 all, she set forth the pleasures of it with  
 such cunning flattery, that the lusty young  
 Pasant had a mind presently to be partaker  
 of those delights, and promised her par-  
 don for what she had done, if she would  
 conduct and bring him also to the place.  
 This she promised willingly, and the time  
 being come, after she had asked leave of  
 her spirit to bring her husband with her,  
 she caused him to strip himself naked as  
 she was, and both being anointed, they  
 mounted, the spirit attending on them in  
 the form of a Sheep, which flying softly  
 through the Air, carryed them to the de-  
 signed meeting place. The poor man see-  
 ing so many men and women so richly  
 clothed



cloathed (as to him they appeared) such preparations for a Feast, such strange Musick, and so many lighted Torches around him, stood long time amazed. But at last after they were all set at the table by the commandment of the Devil; the Country man not loosing time, but finding the meat unsavoury and without taste (for according to the Proverb, the Devils were the Cooks) he began to ask for Salt, and at last a spirit waiting there in form of a youth, brought him some, which receiving, he said, God be praised for this good Salt. At which words, in a moment, the Table, Meat, Servants, Guests, Men and Women, Musick, Lights, Spirits, and all vanished away from him, who found himself next morning naked in the Country of *Benevent* under a great Walnut-Tree, almost a hundred miles from his own home; whither with much distress at last he came, accused his wife and many others of the company, who after confession on the Rack, of their profession, were afterwards Burnt.

It is reported by the same Author of another Witch named *Lucrese*, that being

ing carried away from her house towards a meeting place, on the *Sabbath*, when the Bell was ringing to Mattins, the sound of the Saints-Bell did so affright the Devil, that he let her fall in a place thick with Brambles and Thorns, where the next day she was found in pittiful plight, and accused, but what became of her afterwards the Devil knows.

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### CHAP. III.

#### *Of Persons Bewitched.*

**A**ntonius Sucquetas Knight, of great Fame in *Flanders*, had besides three lawful Children, one Bastard who marryed a wife at *Brage*; this woman a little after her marriage continually vexed with an evil Spirit, that wheresoever she was, even from among the company of Chast Matrons, she was snatcht away, and was drawn from the table or seat where she was, and thrown into this or that corner; notwithstanding, all that were present did what they could to hinder

der it. All this happned without any hurt to her, which many were perswaded was caused by some Witches means, that envied her, or loved her Husband who was very beautiful: to be short, while she was thus tossed too and fro by the evil Spirit, she was at last with Child; and when her pains began to come upon her, and she had sent the maid who was then alone with her, to fetch the Midwife; the Witch suspected before to be so, came in and performed that office privately, while the Gentlewoman by reason of her extraordinary pains was in a swoon. Afterwards when she came to her self, she found her self delivered, but the Child could nowhere be found, which caused great astonishment. But the next morning, she found her child by her in the bed in Swaddling-cloaths, which for some time she suckled, till at last it was taken one night from her side and never after heard of.

In the year (saith *Langius*) 1539, in a certain Village called *Fugestel*, a Country man by name *Ulricus Neussesser* was cruelly tormented with strange pains in his body; insomuch that when he despaired of  
all

all other remedies he cut his own Throat. About three days after when he was to be buried, *Eucharinus Rosen* of *Uveissenberg* and many skilful persons Anatomised the body, and found in his Ventricle, a rough and hard peice of Wood, four Knives and two peices of Iron, all being about a span long; there were also seen round bundles of Hair, and things that could never enter into a living man, but by the deceit and subtilty of the Devil.

To this purpose it is also related of a servant to a Noble man of the Castle of *Bontenbrant*, that all the time he was bewitched, he vomited Nails, Pins, Needles, and Strings; and being asked concerning it, he said that a certain woman met him one day & breathed upon him, from which time he became thus troubled. But afterwards when the evil Spirit left him, he confessed that there had no such thing hapned to him but that the Devil made him say so, and that those he voided as Needles, Pins, and the like, came not from his stomach, but were put into his mouth by the Devil.

*wierus* in like manner writes of a horrible vexation of certain *Nuns* at *Uverketes* bewicht

bewitcht as 'twas thought on this manner. A certain old woman had one day restored some Salt to these Nuns of whom she had borrowed, and besides what was due, gave as much more. After which restoration, there was often found about their Chambers a white substance in form of Salt, nobody knowing by what means it came thither. Then was there often heard in the night, a voyce groaning and desiring help, but when they came to the place whence it proceeded, thinking it had been one of their companions that implored their aid, they could see nothing. Sometimes they were pulled by the feet out of the bed, or therwhiles so tickled on the souls of their feet, that they were ready to dye with laughing; some had peieces of their flesh nipt out, and all were tormented in some part or other, vomitting a black and acid humour, so strong that it fetcht the skin off their mouths. One time when their friends were come to see them, they were lifted up from the ground, notwithstanding, all resisted, some fell down as dead, some walked on their hams as if they had no legs, others would run up Trees like

Cats :



Cats : and the Abbess her self, while she was talking to the Lady *Margaret* Countess of *Burenfis* concerning these things, had a peice of flesh pulled out of her Thigh ; the wound was of colour, what we call black and blew in relation to bruised flesh, and was afterwards cured. These outrages of Satan, lasted for three years, but concerning the end I find no mention. One thing only more is remarkable of these Nuns, that if at any time they were hindered from beating and striking each other, they were hugely tormented inwardly : if by the desire of their friends, they went to Pray, their tongues were tyed, nor could they seriously attend to any good thing. But when they talked concerning idle or lascivious sports, they were much refreshed and recreated.

It happened in the year 1562. at the town of *Levensteat* under the Duke of *Brunswick*, that a certain maid, by name *Margaret*, the daughter of one *Achils*, about the age of twenty, was making clean a pair of shoes of her sisters with a knife, whose sheath lay by her with another in it, at which time an old woman came in asking



asking the maid how she did, for she had been sick of a Fever, and hearing her answer went out of the house immediately; when the maid had done her work, she looked for the other knife and the sheath, but could find neither; so searching very diligently, she saw at last a great black dog under the Table, which she beat away, hoping to find the knife under him? but the dog seemed very angry, and grinning with his teeth, leapt over the hatch of the door and ran away. The maid presently began to be giddy, and a chilness seemed to come from her head, all over her body; In the end she fell in a swoon, and continued, as if she had been dead three dayes; then she began to come again to her self, and being ask'd the reason of her distemper, answered that she was sure the knife that she had lost was in her left side; and although her Parents and friends judging her thoughts proceeded from melancholly, hunger, and the like, gave no credence to her words: nevertheless she still persisted in affirming of them, grieving the more to hear every one contradict

and think that impossible, of which she was sure. At length after three months, there appeared, on the left side, a little above the Spleen, a swelling, about the bigness of an hens egge, which according to the change of the Moon increased and decreased; then said shee, hitherto you have contradicted me alwayes, but I hope you will now beleive what you see, and pressing hard upon the swelling, a great quantity of matter gushed out, and the knife's end appeared in the Rupture. The maid would have pulled it out, but her friends hindred her, and sent immediately for the Dukes Chyrurgeon of the Castle of *Wolffenbuttle*, who first sent a Minister to her to comfort her, and instruct her in God's word, for as much as she had been troubled by the Devil; and on the next day, which was Sunday, he opened the flesh and took out the knife, which was the very same that was lost, being only consumed a little about the edge.

*Hector Boethius* gives us an admirable Relation concerning *King Duffus*, that he  
fell

fell into a great malady, yet not so greivous, as it was hard to be known by the best Physitians of that time ; for without any signe of Bile, Phlegme, or the redundancy of any evil humour , the King was grievously tormented every night with perpetual watchings and continual sweatings, and found but very little ease in the day-time : his body wasted away by degrees, his skin grew hard and close, shewing to the beholders both the Veins, Nerves, and situation of the very bones. Nevertheless by the regular motion of his pulse, it was manifest that nothing of his radical moisture was wasted, and the colour of his lips, cheeks and ears, still remained vigorous and temperate, and his appetite was no way abated. These good signs in a languishing body, and one that was afflicted with much pain, the Physitians much admired ; and when by all their Art they could neither cause him to sleep, nor make his sweating cease, but that the King grew worse and worse to both, they desired him to be of comfort, for it might be that some Physitians of other

Nations knew the nature of his disease, and could cure it, whom they would send for, by which means he might recover his health. But by this time there grew a strange rumour amongst the common people that the King was bewitched, and that his disease proceeded not from any natural cause, but by the Magick Art of certain women living at *Forres* a City of *Moravia*, who used those means to the destruction of the King. This report soon came to the Kings ear, and least the Witches, hearing they were discovered, should make their escape, there were men sent secretly to *Moravia* to enquire concerning this matter: the messengers disguised the cause of their coming, and under pretence of a League they were to make between King *Duffus* and those of *Moravia*, they came to the City *Forres*, and were by night let in to the Castle (for that stood as yet for the King) here they told the Governour *Donevaldu*, what the King had commanded them to search, and desired his aid and assistance in this matter. Now a certain young whore  
(whose

(whose mother was a Witch) one of her Lovers a Souldier, had learned by what means her mother wrought her Inchantments, and had learnt something concerning the Kings Life and Fortune; this he told *Donevaldus*, and *Donevaldus* related it to the Kings Ambassadors, and sent for the woman, who was then in the Castle, whom he constrained to tell the whole matter, and the manner of her mothers proceedings, and Souldiers were sent at night secretly to search the business more narrowly. The Messengers came to the witches house, broke it open, and found one of them turning, on a spit by the fire, a waxen Image, made by their Art like to King *Duffus*: another was reciting certain Spels, and pouring leisurely a certain liquor upon the Image. They took them both, and brought them to the Castle, with the Image and the liquor, where being examined the cause of these deeds, they confessed, that while the Image was roasting, the King never ceased to sweat, and while they recited their Charms, he never slept, and that



as the wax melted away, so the King consumed, and would dye after all was spent, as the Devil had informed them; moreover, that they were hired, to do this, by those of *Moravia*. These things so incensed the hearers, that they caused them both immediately to be burnt, with the Image; at which very time, (as afterwards it was known) while this passed at *Forres*, the King was eased of his pain, and rested that night without sweating, and the next day his former strength returning, he grew better, and lived long after in as perfect health as ever he had been before this calamity happened unto him.

*Gulielmus Malmesburiensis Monachus*, writes in his History, that there were in the time of *Peter Damion*, two old women living in the way that leads to *Rome*, that kept an Inn, and that as oft as they had any single passenger, they turn'd him into an Ass or Hog, and sold him to the Merchants; at last having for their Guest a young man, that by Fidling and Jugling got his livelihood, they turn'd him into an Ass,



Afs, who by the strangeness of his Actions (for his understanding was nothing altered) drew many passengers to the house, and by this means they gained great Custome, and no small advantage; at last a neighbour of theirs proffered great summs of money for him, and at length purchased him, but with this caution, that he was never to ride him into the Water, which for some time was punctually observed: but the Afs getting one day at liberty, ran into the next Pool of water, where after he had cooled himself a little, he came to his former shape.

The like is reported by the Inquisitor *Spranger*, of a Souldier in the Isle of *Cyprus*, who was also turned into an Afs, yet his reason remained, and he followed his old companions to their Ship; but supposed to be a real Afs was beaten away, and forced to return to the *Witches* house that had so transform'd him. In this shape he serv'd her three years, till passing one day before a Church, he was seen to kneel on his hinder legs, and to lift up them before, at the holding up

of the Sacrament of the Altar ; which  
~~action~~ some *Geneva* Merchants perceive-  
 ing. apprehended the owner , and with  
 torture made her confess how she had in-  
 charnted him , and converted him into  
 that form , and to render him the like-  
 ness of man again. The Witch was  
 burnt at *Famagoste* , and the youth retur-  
 ned to *England* , affirming that his mind  
 was never so much troubled , but that he  
 knew himself to be a man ; nevertheless  
 his imagination was so deceived by the  
 Devil, that he sometimes thought him-  
 self to be a Beast, and yet had alway this  
 contentment , that he was known by the  
 other Magicians and Witches to be a true  
 man.

## CHAP. IV.

*Of Magicians and Negromancers.*

**C***ornelius Agrippa* the great Magician, going one day out of Town from *Louain* where he dwelt, left the Keyes of his Study with his wife, charging her strictly to let no body go in; but it hapned so that day, that a young companion of *Agrippa*, a Schollar, and having ever had a curiosity to see some of this Negromancers books, came to the house, and with much importunity gained the keyes; then entring the room and viewing the books, he perceived a Manuscript of *Agrippa's* amongst the rest, as it were a compendium of them: this he reads, and in short space raises an ill-favour'd Devil; who entring the study, asked what he would have that he call'd him so; the young man unexperienced, frightened, and ignorant what to say, was choaked by the Spirit and left dead on the

the

the ground. *Agrippa* not long after returns home, and finds the Devil dancing, and shewing tricks upon the house top ; at which, astonished, he goes into his Study, and finds the dead body, which he commands his spirit to enter, and carry to the place where the Students used to meet ; this being done and the spirit quitting the body, it fell down and was buried for dead, having some marks only of strangulation about the Throat. But not long after the matter was discovered, and *Agrippa* for safety fled to *Lorraine*.

There was in the Emperor *Maximilians* Court, a famous Negromancer (as Authors affirm) who at his command, and promise of pardon and reward, took upon him to shew the shapes of the three great Warriors, *Hector*, *Achilles*, and King *David*, upon condition of silence when they appeared : and the Emperor he places in the midst of his Magick Circle, seats him in his Throne, and afterwards reading and murmuring certain Charms out of his Pocket-Book, he de-  
fires

fires silence. *Hector* then knocks at the door so vehemently, that the whole house shook, and the door being opened, he came in, with a bright Speer in his hand, his Eye fiery, and his Stature exceeding other mens. Not long after in the same Majestical posture, came in *Achilles*, looking fiercely towards *Hector*, and often shaking his Speer, as though he would have invaded him. Thus having thrice passed by the Emperor, and made Obeysance, they vanished. Afterwards came in King *David* in his Crown and Princely Robes, with his Harp in his hand. His countenance was more gracious then that of the other two; and he passed likewise thrice by the Emperor, but without Reverence to him, and went away.

The *Magician* being asked by the Emperor, why King *David* denyed him the respect the other two gave, answered, that all things were subject to his Kingdom, for asmuch as Christ sprang from him.

*Saint Augustine* writes of *Pythagoras*,  
that

that ( whether by natural Magick or some secret agreement with the Devil, it is doubted by Authors) he kept a Bear of prodigious greatness with him many years, and at last making him swear never to hurt any Beast, gave him liberty, and sent him into the Woods. The same *Magician* being near *Tarent*, and seeing an Ox eating in a field of Beans, called to the herdsman to drive the beast from eating the Beans. But the surly clown made answer, he might chastise him himself if he would, as he used to whip his Boys. Whereupon *Pythagoras* making certain magick Characters on the ground, and muttering some Charms to himself, caused the beast to come out of the Beans, as if it had been endued with reason; and ever after it refused the Yoke, and retired to *Tarent*, living among the inhabitants, and taking her food from the hands of Men, Women, and Children.

A certain Magician at *Madeburg*, was us'd to shew a little Horse to the people in the Market place for money, commanding



manding it to do many rare things which always it performed. But complaining one day to the people in the end of his shew, that he had got very little, that the times were very hard, and the like, he wisht that he were in heaven: then throwing up the bridle into the air, the horse followed it; and he, as if he would have stayed it by the tail, was carryed up also: his wife caught hold of him, his maid of her, and all fly up into the air like so many links of a chain. Now while the people were looking and wondering at it, a certain Citizen came to the multitude, and understanding the matter, affirmed that he met but a little before, the Magician going to his Inn. To this purpose *Niderius* also reports, that in the year 1045, a certain Magician, in *England*, was seen to mount on a black horse on a Sabbath day, and to be carryed away through the air.

*Henry* the third King of *France*, had a brother called the Duke of *Allençon*, who came to *England* formerly to be a suiter to *Queen Elizabeth*, in whose retinue  
was

was the Valiant *Bussidamboyes* who took the Dukes part, between whom and the King was a perpetual feud. The King, therefore by nature timorous and suspicious, was always afraid of this valiant person, and after his return into *France*, devised several means to take him out of the way. Amongst the rest coming by night out of the *Louure*, he was set upon by seventeen armed and appointed men, yet behaved himself so stoutly, that he killed five of them, and made his escape. The King seeing he had mist of him, and that ever after he stood upon his Guard, put in tryal another way. For there being a constant report at Court that *Bussidamboyes* was in favour with the Earl of *Monfurrou*s wife, he sent for an *Italian* Negromancer, famous at that time, and called *Triscalino*. Of him he enquires if he could shew or declare to him, what *Bussidamboyes* was then doing, which the Magician after certain conjurations shewed him in a Glass, where was *Bussidamboyes* in bed with a Lady. Hereupon the King sent for his Courtiers, amongst whom

whom was the Earl of *Monforrow* at that time, and asked if they knew that Lady. The Earl much abased, replied, it was his wife. Then said the King, I will have no Culckolds to be my Courtiers. To which the Earl made answer, that to hinder what was done was not in his power, but that it was in the Kings, to give him leave to avenge himself, which he earnestly requested. The King glad to be any ways rid of *Bussidamboyes*, gave his assent, and the Earl posted away immediately to his own house; and coming betimes in the morning to his wife, as she lay in bed, offered her the choice of three things, either a draught of Poyson, a Dagger to kill her self, or to write such a Letter as he would dictate to her. The miserable woman terrified with the thoughts of death, consented to the Latter; and, according to her husbands dictating, sent for *Bussidamboyes*, who suspected nothing, to come unto her. In the mean time the Earl concealed himself in the house, armed with six more, and behind the Curtains in her chamber.

*Bussidamboyes*

*Buffdamboyes* came not long after, and offering to go up stairs in his accustomed manner, was desired by a Page, set for that purpose, to leave his Spurs and his Sword below, because his Lady was ill, and the least noise disturbed her. This he did, not mistrusting what would follow; but as soon he entred the Chamber, the Lady gave a sign, and all rusht in upon him. Nevertheless, being of an undaunted courage, he took the first chair he found, and so behaved himself with that weapon, by reason of his great strength, that he kild two of them; and then being wounded in divers places, he leapt out of the window into the Garden. But fell by misfortune upon a pole that prop't up a Vine, and there stuck fast by the Breeches, which the Conspirators perceiving, ran down and made an end of him there. The Negromancer according to the Kings promise, had his pardon, and being asked, by the King, how many Witches he thought were in his Dominions, answered above a hundred thousand which he knew, and of whom he was Master.

Mr. *Baudovain de Ronfsey*, in his Epistles, gives us this Relation; that in *Ostbrook* near *Utrecht* a place in *Holland*, dwelt a certain Negromancer, whose servant observing that his Master went constantly on certain nights into the Stable, and laid hold on the Rack, resolved to do the same unknown to his Master, and see what would be the event. Thus following his Master who was gone half an hour before into the stable, and returned no more; he laid hold on that part of the Rack, and was posted immediately, he knew not how, through the aire, till at last he found himself, in a large Cave, amongst an Assembly of Witches. His Master astonished and angry at his coming, fearing also least by this means, their nocturnal meetings might be discovered, asked the counsel of the rest concerning him; 'twas agreed upon at last to receive him, and make him swear secrecy. This the poor fellow out of fear did, and promised whatsoever else they desired: at last, when the time of departure came, they resolved he should be carryed back, because

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because he had sworn to be of the Society, and to that end his Master took him upon his back; but in their way through the air, as they came over a Lake, his Master fearing to be discovered by him, and finding this opportunity, let him fall, hoping therein to have drowned him and stifled him in the mudd; yet Providence permitted not the youth to be drowned, or his fall to be deadly, for the abundance of Rushes and Sedge, saved its violence, and there he lay with no great harm done to his body. The next day, as he cry'd for help, he was heard by some Travellers, and by his voice found, and holpen out; the occasion of his coming thither being examined, he was conducted to the Burgomaster of *Utrecht*, named *John of Cullenburg*, who making farther inquiry into this extraordinary accident, with intention to prosecute the Negromancer, sent for him to the place of his habitation; but whether advised by his Spirit, or warned by the Report, he was fled and could no where be heard of.



*John Theuteme*, Canon *D' Albestan*, being oftentimes reproached to be a Bastard, and that he merited not to be a Canon, which belonged only to those of better Extract, invited his revilers one day to Dinner, and after the Table was taken away, asked them if they would see their Fathers; to which they answered they all were willing: then caused he his Familiar Spirits to appear in their likenesses, one like a Cook, another like a Groom, a third like a Pefant, but his own Father came in the form of a Canon, cloathed in a long gown, at which sight the company was much amazed, and never after reproached him of his Extract, since their own was no more honourable.

## C H A P. V.

*Of Incubus and Succubus's*

**F**Legon *Trallian* made free from slavery, by the Emperor *Adrian*, writes, in his Book of admirable things, that *Philinion* Daughter to a Vintener, fell in Love with *Machates* a young Forrester, but cross'd by her friends, took it so to heart that she dyed suddenly after, and was buryed publickly. Not long after this sad Funeral, *Machates* passing by, came and lay at the house, to whom *Philinion* appeared, being alone in his chamber, asserting she was not dead, but had raised that report to deceive her friends; inso-much that they both lay that night together, and he gave her towards morning at her departure his Ring in token of his love, and in recompence she gave him another: while these things thus passed, a servant that lay in the next Chamber, hearing *Philinions* voice, sup-  
posed

posed really that her Masters daughter was alive, which she constantly affirmed for truth : her Master desirous to know the certainty of it, found means to get the young man to stay longer at his House, and caused persons to watch every night in the next chamber ; at last, hearing her voice, they went into the chamber, and ran towards the bed, where she lay, to embrace their daughter : but the Spirit said, O cruel Father and Mother, since you hindred me to enjoy this youth in life, you can expect no kindness from me, and so now I leave you. At which words the spirit went out of her, and her carcass fell down in the bed. Her tomb was immediately after opened, but nothing found there, save the ring the Forrester gave her, which the spirit had left. Her body was seen, as likewise the tomb, by thousands of people that came to see the truth of this admirable accident. And at last by the counsel of the Divine *Hillo*, the dead body was carryed out of Town and buryed. But *Machates* by this accident was so frightened, that he fell short-

ly after into despair, and killed himself.

Another no less admirable History, we find of an *Incubus*, who, in the shape of *Policrates*, was created Prince of the *Aetolians*, and was married to a young Lady of *Locres*, with whom after he had lain three nights, he vanished, and was no more seen by the people. The Lady brought forth for her Child, a monstrous *Hermaphrodite*; at which her Parents being astonished, assembled the people, the Priests, and Diviners, to consult what should be done with the Child, or rather Divelish off-spring, and at last it was concluded it should be burnt. But then *Policrates* the Father appeared again, in a mourning garment, and, with threats, demanded his Son, which being denied, he rushed upon him, and tore him to pieces, and then devoured all his members, excepting the head, and vanished. The people resolved to send to the Oracle at *Delphos*, to enquire concerning this matter, but the head that was left on the ground, began to speak, and with a loud

loud voice and eloquent Oration, informed the multitude of all the evil that's threatned them, which came to pass the Year after in the War they had with the people of *Acarmania*.

*Boethius* the *Historian* writes *lib. hist. Scot.* That a young maid, very beautiful, and one that had refused the marriage of many Noble Persons, fell into strange familiarity with a Devil. Till at last her big swelling belly declared what she had done, and forced her to disclose the matter to her Parents; how a handsome young man, came constantly by night and lay with her, but from whence, or whither he went, she knew not. Her friends though they gave little credence to these words, yet resolved to search into the matter more narrowly; and about three days after, being informed by her maid that the man was with her, they unlockt the door, and entered the Chamber with a great company of lights, and saw by their Daughter a most horrid Monster, more terrible in shape, then what can be described or believed.



The beholders of this strange Spectacle, all run away, save an holy Priest that staid, & began to read St. *Johns* Gospel; and when he came to this passage, *The word was made Flesh*, the evil Spirit with a horrid noise, flew away with the window of the chamber. And the woman at the fright, was delivered of a horrid Monster, which the Midwives, least it might be a reproach to the Family, burnt upon a pile of wood immediately.

In the year 1480. as the same Author affirms, a Merchants Ship was going to *Flanders* to Traffique, when on a sudden, there arose so vehement a Storm that the Mast was broke, and great damage done to the rest of the Tackling; insomuch that nothing could be expected but present destruction. The Master wondring at this unclemency of the Air, (for it was then about the Summer Solstice) when he could attribute it to no natural cause, concluded it was rather by some evil spirit. Which as he related to the Passengers, comforting them, forasmuch as he trusted God would not suffer them

to perish by those means of the Devil, a pittiful voyce was heard from the bottom of the Ship, of one of the passengers, a woman, accusing her self, that for many years she had had familiarity with a Devil in mans shape, and that he was then with her, and that she deserved to be thrown into the Sea to save the rest from the imminent danger. The Minister therefore, was sent down to this distressed creature, who pray'd by her, and after her confession, earnestly entreated her to repent, and ask of God forgiveness for what she had done. This the poor distressed woman no sooner began to do, but a black and thick mist, seemed to rise up out of the pump of the Ship, and with a great noise, flame, smoak and stink, threw it self into the Sea; after which the Tempest ceased, and the Ship got safe to harbour.

*Vincentius* writes that a certain strong young man well skilled in Swimming, was bathing himself by Moon-shine in the Sea, and that a woman swimming after him, took him by the hair, as if

it were one of his companions that would have ducked him : to whom he spoke, but no answer was made; nevertheless, she followed him to shoar, and the youth taken by the great excellence of her beauty, covered her with some of his garments, and brought her to his home, and not long after, married her. But being jeered often by his companions, that he had married a Phantasm, forasmuch as she would never speak, he drew his Sword one day, and threatned he would kill the Child she bore, if she would not speak, and tell her Original. Alas poor man, said she, that loofest a good wife by forcing me to speak. I had remained long with thee, and done thee much good, had I not broken the silence enjoyed me, and therefore henceforth thou shalt see me no more, and then she vanished. But the child grew, and began to use himself much to swim, till at last as he swimm'd one day in the Sea, many people admiring him, he was taken way out of their sight by his Mother.

*Hieronymus*

*Hieronymus* reports the like of a Monk, invited to uncleanness by a Succubus in the shape of a very fair and beautiful woman; but when went to embrace her, she sent forth a great cry, & as she was nothing in reality, but a meer shade and Phantasm, vanished out of his arms, deceiving and deriding the foolish Monk that had, by his Lust, rendred himself like the horse and bruit beasts, without understanding.

CHAP.

## CHAP. VI.

*Of Familiar Spirits, Goblins, and  
Pharies.*

**G**ilbert writes in the eight Book of his Narrations, that a young Gentleman of *Lorrain*, of a good Family, but corrupted by ill company, frequenting often Ordinaries, and such like houses of Debauchery, was one day walking in the fields melancholy by himself, for want of money. To whom a Spirit appearing in mans shape, asked the reason of his solitariness, profering to do him service in whatever troubled him, providing he would stedfastly believe all that was in a little Book he would give him, and swear never to open or shew it to any body. This when the young man had promised, the other produced a little Book in his left hand, and shaked 60. Crowns out of it into his right, bidding  
the



the young man do the like, who produced the same effect. But at last when he wanted for nothing, being overcome with curiosity, he resolved to see what was contained in it; and opening it, he saw in the midst a round Circle, divided with certain lines in form of a Cross, on which was painted a horrible face of a Devil. At this sight the young man was so frightened, that his Eyes became black, and his Brains turned, that he thought to have some heavy load on his shoulders. He was forced therefore to confess the matter to his friends, who perswaded him to throw the Book into the fire, which although there was nothing in it but Paper, yet remained an hour in the fire before it consumed.

A certain Souldier travelling through *Marchia* a country of *Almaigne*, and finding himself weary in his journey, abode in an Inn till he might recover his strength, and committed to his Hostesses custody, certain money which he had about him. Not long after, when he was to depart, he required his money, but the woman

woman having consulted with her Husband, denyed the Receipt, and returned thereof, accusing him also of wrong in demanding that which she never received: the Souldier on the other side fretting amain, accused her of couzenage; which stirred when the man of the house heard (though privy to all before) yet dissemblingly took his Wives part, and thrust the souldier out of doors: who being thoroughly chafed with that indignity, drew his Sword, and ran at the door with the point of it: whereat the Host cried, Theeves, Theeves, saying that he would have entered his House by force, so that the poor Souldier was taken and put in Prison, and by process of Law, to be condemned to death: but the very day wherein this hard Sentence was to be pronounced and executed, the Devil entered into the prison, and told the Souldier he was condemned to dye; nevertheless if he would give himself body and soul to him, he would promise to deliver him out of their hands: the prisoner answering, said that he had rather dye being

ing innocent, then be delivered on such conditions: Again, the Devil propounded to him the great danger his life was in, and also used all cunning means possible to perswade him. But the other resolutely withstood his temptation, that at last he promised to revenge him of his enemies for nothing; advising him moreover to plead not guilty, to declare his innocency and their wrong, and to entreat the Judge to grant him one that stood by in a blew Cap, to be his Advocate: the Souldier accepted this offer, and being called to the Bar, and indicted there of Fellony, presently desired to have his Attorney, who was there present, to plead for him: then began the fine and crafty Doctor to plead, and defend his Client very cunningly; affirming him to be falsly accused, and unjustly condemned, and that his Host did withhold his money, and offered him violence: and to prove the Assertion, he reckoned up every circumstance in the Action, yea, the very place where they had hid the money. The Host on the other side stood

in denial very impudently, wishing the Devil might take him if he had it : at these words ( for the subtil Lawyer waited for this advantage ) the Devil laid hold on the Host, and carrying him out of the Sessions house, hoisted him into the air so high, that he was never after seen or heard of.

A Gentleman neer the City of *Torga*, who got his living by robbing and ranging the fields, met one day with a Spirit in form of a horseman, who saluted him, and profered him his service : the other accepting of it, made him his Groom, and ever when he went out, gave him special charge of a certain horse which he esteemed very much of ; the Devil finding he could never please his Master, concerning this matter, and that, notwithstanding, all his double diligence, his Master never thought him well enough look't after, took the horse one day when his master was abroad, and carryed him to the top of a high Tower, & put his head out of the window. The horse seeing his Master, come home, began to neigh

neigh and stomp, as though joyful of his return, but the servant never came again to fetch him down, and left all the neighbourhood in great admiration.

*Froissard* reports that a certain Priest going to Law with a Parishioner, was cast by him; and, that resolving not to stop there (for he had skill in Magick) he raised a Spirit, whom he sent to torment him, upon promise of such a reward. The spirit posts immediately to the Gentlemans house, and there by his noise and the pranks he play'd, soon manifested what he was. The gentleman upon this strange vexation, got his neighbours, good Religious men, to watch with him, and when at midnight the spirit came, it was resolved he should speak to it. The Devil according to his agreement with the Priest, never mist his hour, but came as he used to do that night, throwing the chairs and stooles up and down the house, making a noise and great disturbance. Whereupon the gentleman boldly asked in Gods Name, what he was. Ah quoth the Devil, and  
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 E laught,

laught, do you not yet know that I am a spirit? yes said the Gentleman again, but who sent thee hither? the Priest, said the Spirit, because thou overthrewst him at Law, and hath promised me also ten Crowns for my pains. Away said the Gentleman for shame, art thou so bare as to serve such a pittyful Rascal for so little money? I will give thee forty Crowns to serve me, and all thy business shall be, only to bring me News from all parts of the World. I'll do't, said the Devil, but if ever you desire to see me, you shall certainly lose me. Thus did this Gentleman know, before any Post could come, of all the Transactions in the World, and had news from the remotest parts of it: insomuch, that he began to be sought after by every one for News, since nothing in the whole world was done, of which he had not intelligence. But at last perceiving this familiarity would bring him into the trouble and strict inquiry of the Law; and fearing least the Spirit might shew him some slippery trick for his for-

ty Crowns, he resolved to put him away. And thereupon, the next time he came, *Artan*, said he, ( for so the spirit called himself ) since thou hast been so punctual hitherto in thy service, I would now faine see thee in some shape or other. You shall, replied he, and the first thing you see upon the floor of your Chamber to morrow morning, shall be me. The morning being come, the Gentleman lookt on his floor, but could see no body. Wherefore when he heard the spirit next, did you not promise, said he, to appear to me in some shape this morning in my chamber? well, and did you not see, reply'd the Devil, two Straws tumbling over each other, that was I. But I minded them not, said the Gentleman, and have not as yet seen thee as I desire. Mind better then answered he, and the first creature you see to morrow out of your window, shall be me. So the next morning, when the Gentleman rose to the window, he could see nothing in his yard, but a great, leaner and uglier Sow, then can be described, insomuch that calling

to his servants, he commanded them to hunt that ugly creature out of the yard, which as they were doing, it vanished in a tempest, and the house was troubled no more.

*Olaus* relates, that a Gentleman passing by a Forrest with his servants, was belated in the way, and forced to stay in the Woods all night, having nothing to eat ; at which he said merrily to his Retinue, would Sir *Hubert* of whom so many stories pass, would provide us some food in this solitary Wood. Which words, he had no sooner spoken, but a great Wolfe rushed by them, and returned immediately with Sheep on his back, which he let fall in their sight, and vanished ; leaving them to dress the meat the Devil had sent them.

*Alexander ab Alexandro*, writes, that a Monk of the Monastery of *Ardens*, going early in the morning through the Forrest to a Town thereby, overtook a man of a stern countenance, loose kind of vesture, and very tale stature, with whom he travelled, till at last they came to a great



great wash ; where the man profered the Monk , being a Religious person , and of lesser stature , to carry him over on his back . The Monk glad of this profer , got up ; but casting his Eyes down toward the water that was very clear , and seeing his Porters feet , of a strange and deformed shape , he blessed himself with the sign of the Cross ; at which the Devil hasted so fast away in a whirlwind , that it toar up a great Oak by the roots ; which gave the poor Monk cause to think that if he had not in time perceived the Devil to be his Porter , he should have been stifled in the waters by him .

*Fincelius* reports , that in the year 1532 . a certain Gentleman to torment a poor Tenant that owed him rent , commanded him with threats , to bring to his house that night for fuel ( it being the Christmas tide ) a certain great Oak out of such a wood , which if he failed to do , he would turn him out of his House . The poor man , although the thing was impossible , nevertheless , to shew his willingness , went with his Ax towards the Wood ,

much afflicted at the hard commands of his Lord. Thus as he is going, he is overtaken by a tall man, that having asked his grief, proffers him his help in the matter; the poor man over-joyed with his courtesie, questioned not the means, but went with him to the Oak, and was now preparing himself for the work, by pulling off his Doublet and Breeches. But the other contrary to his expectation, takes the vast Oak in his arms, and pulls it up by the root, and laying it on his shoulder ( for 'twas as easy to be carryed, as pul'd up ) he brought and threw it down into the Gentlemans yard; where afterwards it became so hard, that it could never be hewn in pieces with Axes, nor burnt with fire, but remained a lasting monument in that place.

I judge there is none so ignorant of the Manners and Fashions of his Neighbouring countreyes, but knowes they are far different, and in some manner how they differ. I shall leave it therefore to the judicious Reader to suppose in his fancy, a Countrey man of *France*, in his wooden  
Shoes,

shoes, leather doubler, and high crown'd hat, his Syth on his shoulder, bag and bottle at his waste: which things, though in *England*, have nothing admirable, yet in *Persia*, *Moscow*, and the like Forreign Nations, the whole habit will seem most strange and wonderful. Such a poor Countrey fellow going to a peice of ground two or three miles distant from his own habitation, to mow, is overtaken by a man on horseback, whom taking for no other than some countrey man, he fell into discourse with him concerning his journey, so that at last being both to go the same way, the other profered him the use of his horse, to ride behind him, which the honest Mower willingly accepted of; but being well seated, and thinking now to have proceeded in his journey, he is carryed through the air with such swiftness, that the astonishment gave him no time to speak, and fear made him hold fast to the other. Thus passed they over many towns and countreys, till at last coming over the marketplace in *Turky*, good God, said he, what

people are there, and whither am I going? the spirit confounded at the holy name, let him fall in the midst of the multitude, but by reason of the great store of Tents, and clothes that kept the commodities from the scorching heat of the Sun, the vehemency of his fall was abated, and in short space he came again to his senses. By this time an infinite number of Turks were assembled in a ring around him, but a great distance, for some supposed him he was a god dropt from Heaven; others that *Saturn* the Heathen Deity of Time with his Syth on his shoulder, was come to hide himself again on earth; others interpreted it that time was ceasing to be, and that the world was now at an end: in brief, all were amazed, as you may imagine, as well at each particular part of his habit, which was wonderful, as the strangeness of his coming being no less admirable. Yet still their astonishment increased, to hear him speak in a strange dialect, but he thinking they could not hear him, approaches towards them; on the other side fear still makes

makes them to recede. By this time news of this rare accident came to the Grand Seignior, and Interpreters were sent, to know the matter perfectly; which being done, he was sent back to *France* by the Ambassadors means, then residing in *Turky*, that the King and all the world might be certified of what had happened.

*Siarra* a Spaniard, left in his Manuscript what is wonderful to relate, concerning Spirits in *America*, that when the Spaniards began their Conquests in that place, certain of them chased a great Lion, with their guns and swords; and when they thought they had shot him, and that he fell down dead, and were going to cut off his Head, he vanish'd in a strong wind that beat them all back, some yards, but without great damage.

Another Spaniard being alone, thought he met with a foul Black Moor, and discharged at him, but the Moor came running upon him with fingers open like to the claws of a Cat, which caused him to trust no longer to his weapon, but to call  
on



on God for help, at whose name the foul fiend vanish'd. Six other Spaniards seising upon a young Moor, near to a Mountain, that seemed to cry, and be almost starved, threatned him, to see if he would confess of any thing that was left by the enemy and hid; whereupon he brought them to a concavity in the Mountain, and bid them follow him and he would shew them great Treasures, two of the company were so bold, but before they were gone far in, the rest heard a pittiful noise, and none were so fool-hardy as to venture after them; from which time the place is called to this day the Devils Den.

The next delusion the Devil put upon them, was about a fortnight after, but despairing of his former practises, he now assumed the shape of a Spaniard, exhorting some fifty more to follow him, and he would go to the top of an Hill and spy the enemy; where as soon as they were come he vanished in a strong wind and smook, dispersing and throwing them all down the Hill, to the loss of seven, and  
much

much hurt to the rest : This, saith the Author, was evident in the sight of part of our Army, and forced beleif from those that before gave no credit to what particular persons often related. Yet what is more admirable, is this, that as *Siarra* and his comrade were one day travelling together, a little Blackamoor of exquisite shape, addressed himself to his companion, desiring he would take him to wait upon him; this he spoke with such a grace, beyond what could be expected from any Moor, that by *Siarra's* persuasions, the other took him for his servant. Now whatever his Master set him about, he did it with most admirable speed and diligence, insomuch that having left a knite one day four or five miles off, where the Army last encamped, he would send the boy for it, to whom *Siarra* said, this is indeed a task for the Devil himself (at which words he remembered afterwards the boy to be very attentive, and his eyes to sparkle) and it were as good to seek a needle in a field of Hey; therefore trouble not your boy about

bout it ; nevertheless the boye's forward-  
 ness incited his Master to send him for it,  
 and as though he had wings he went pre-  
 sently out of their sight , returning again  
 in short space with the knife : at which  
 so speedy arrival , his Master expected he  
 should have been breathless, but he skip-  
 ped and jumped as it were for joy that he  
 had pleased his Master. Another  
 time about five hundred Moors rising out  
 of an ambush , set upon a party of fifty  
 Spaniards whereof *Siarra* and his com-  
 panion were two , yet for all their num-  
 ber, contrary to the Spaniards expectati-  
 ons , the Moors ran away , terrified at  
 something , whereof the Spaniards were  
 wholly ignorant , who dared not to fol-  
 low least they should bring themselves  
 into some unknown treachery. Many such  
 like services did the young Blackmoor to  
*Siarra* and his companion, the last was as  
 followeth. As these two with four more  
 were travelling up a certain Mountain ,  
 to view the subjacent places , they per-  
 ceived a man of prodigious stature , walk-  
 ing up and down very melancholy , who  
 often

often cast such terrible looks upon them, that as well by a certain fear caused by the extenuation of the air, when Spirits are near, as by a conception they had that he was so, they were much astonished and afraid; whereupon the young Black-moor that served *Siarra's* companion, ran towards him, and kneeled down, and as it were entreated him, whereupon he immediately flew up into the air out of their sight. This caused greater astonishment, then what ever had hapned before, and therefore his Master never left examining his boy what he was, till at last, he confessed after this manner.

I am, though otherwise I have appeared to you in form of a boy, a Spirit of this Region, subject to the great Master *Agnan*, whom you just now saw ascend into the air, after he seemed to bewail the loss of his people, and his Worship which the Spaniards have destroyed; he was certainly come to do you mischief, as formerly he had done to some of your company, but my intreaties dissuaded him, having told upon what account I served

served you ; nor shall any of his ministers  
 torment you as long as you stay in this  
 place , as you may beleive by what is  
 already past : For when the Five hun-  
 dred set upon you , I caused above a  
 Thousand Spaniards to appear before  
 their sight , which was the cause of their  
 suddain flight. Now the reason why I  
 serve you ( for according to the charge  
 laid upon me , I was to declare it , be-  
 fore I left you ) is , because you spared  
 formerly a Moor whom you took with  
 your own hand in flight , a tall person ,  
 with a Hawks nose ; the same was a  
 Priest to our great Master , and had a  
 Spirit granted him , to attend on him ;  
 by his charge I was sent to protect you ,  
 as long as you stay in this Countrey , for  
 the favour you shewed him in sparing  
 his life. Having thus said , he ran a  
 little from them , and beating the ground  
 thrice with his foot , he was carryed in-  
 to the Air out of their sight. Not long  
 after , as they returned to *Spain* , a great  
 storm arose , during which , it was so  
 dark that none of the Heavenly light  
 appea-



appeared, and all hopes of safety were taken away, till at last *Siarra* perceived as he thought, the young Moor in the Shrouds, after which that dismal Storm ceased, and their Voyage became Calme and pleasant.

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### *Pharies.*

**O**F Pharies also those little Mimick Elves, that appear alwayes very small of stature, and busy themselves chiefly in imitating the operations of men; we read in *Georgius Agricola* that great searcher of Subterraneal mines, that they appear frequently in those places whence precious Metals are dug, and from their manners are called *Cobali*, or Imitators of men; these seem to laugh, to be cloathed like the workmen, to dig the

the earth, and to do many things, that really they do not; mocking sometimes the workmen, but seldome or never hurting them. The *Latins* have called them *Lares* and *Larvæ*, frequenting, as they say, Houses, delighting in neatness, pinching the Slut, and rewarding the good housewife with money in her shoe.

*Siarra* hath left us this notable Relation, that there lived in his time in *Spain*, a table and beautiful Virgin, but far more famous for her excellence at her Needle; insomuch that happy did that Courtier think himself, that could wear the smallest piece of her work, though at a price almost invaluable. It hapned one day, as this admirable Seamstress fate working in her Garden, that casting aside her Eye on some fair Flower or Tree, she saw, as she thought, a little Gentleman, yet one that shew'd great Nobility by his cloathing, come riding towards her from behind a bed of Flowers; thus surpris'd how any body should come into her Garden, but much more, at the stature of the person, who as he  
was

was on Horseback exceeded not a foots length in height; she had reason to suspect that her eyes deceived her. But the Gallant spurring his Horse up the Garden, made it not long, though his Horse was little, before he came to her: then greeting the Lady in most decent manner, after some Complements past, he acquaints her with the cause of his bold Arival; that forasmuch as he was a Prince amongst the Pharies, and did intend to celebrate his Marriage on such a day, he desired she would work him Points for him and his Princess against the time he appointed. The Lady consented to his demands, and he took his leave, but whether the multitude of business caused the Lady to forget her promise, or the strangeness of the thing made her neglect the work, thinking her sight to have been deceived, I know not; yet so it fell out, that when the appointed time came, the work was not ready. The hour wherein she had promised the Phary Prince some fruits of her Needle, hapned to be one day as she was at dinner with

many Noble persons, having quite forgot her promise, when on a suddain casting her eye to the door, she saw an infinite train of Pharies come in: so that fixing her eyes on them, and remembring how she neglected her promise, she sate as one amazed, and astonish'd the whole company. But at last the train had mounted upon the Table, and as they were prancing on their Horses round the brims of a large dish of white-broth, an Officer that seemed too busy in making way before them, fell into the dish, which caused the Lady to burst into a suddain fit of laughter, and thereby to recover her senses. When the whole Phary company was come upon the Table, that the brims of every dish seemed fill'd with little Horsemen, she saw the Prince coming towards her, hearing she had not done what she promised, seemed to go away displeased. The Lady presently fell into a fit of Melancholly, and being asked by her friends the cause of these alterations and astonishments, related the whole matter, but notwithstanding all their consolations,

ons, pined away, and dyed not long after.

'Tis reported likewise of a countrey girl, being sent out dayly by her Mother, to look to a Sow that was then big with pigs, that the Sow alwayes stray'd out of the girls sight, and yet alwayes came safe home at night; this the maid often observing, resolved to watch her more narrowly, and followed her one day so close, till they both came to a fair green Valley, where was layd a large bason full of milk and white bread; the Sow having eaten her Melfs, returned home, and that night pigg'd eleven pigs, the good wife rising early the next morning to look to her beast, found on the threshold of the sty ten half Crowns, and, entring in, saw but one pig, judging by these things that the Pharies had fed her sow and bought her pigs.

A certain woman having put out her child to Nurse in the Countrey, found when she came to take it home, that its form was so much altered, that she scarce knew it; nevertheless not knowing



what time might do, took it home for her own. But when after some years it could neither speak nor go, the poor woman was feign to carry it with much trouble in her arms; and one day a poor man coming to the door, God bless you Mistress said he and your poor child, be pleased to bestow something on a poor man; ah! this child, reply'd she, is the cause of all my sorrow, and related what had hapned; adding moreover that she thought it was changed, and none of her child. The old man, whom years had rendred more prudent in such matters, told her that to find out the truth, she should make a clear Fire, sweep the hearth very clean, and place the child fast in his chair that he might not fall before it; then break a dozen eggs, and place the four and twenty half shells before it, then go out and listen at the door, for if the child spoke it was certainly a Changeling, and then she should carry it out and leave it on the Dunghil to cry, and not to pity it, till she heard its voice no more. The woman

having done all things according to these words, heard the child, say, seven years old was I, before I came to the Nurse, and four years have I lived since, and never saw so many Milk-pans before. So the woman took it up and left it upon the Dunghil to cry and not to be pittied, till at last she thought the voice went up into the air; and coming out, found, there in the stead, her own natural and well-favoured child.

## CHAP. VII.

*Of Specters and Phanthasms.*

**T**HE History of *Milan* gives credit to an Adventure very notable, which hapned to two Merchants passing through the wood of *Turin* to go to *France*, who met with a Spirit in form of a man of tall stature, who called after them, saying, return, return back again, and go to *Louys Sforce*, to whom you shall give this Letter from me. Then they asked him who he was, to which he answered; that he was *Galaas Sforce* his brother: now *Galaas Sforce*, had been dead long before. The Merchants therefore much astonished, promised to do his commands, and went back to *Milan* to the Duke, to whom they presented the Letter. The Duke thinking it a cheat and illusion, put them

in Prison: nevertheless, because they persisted still in affirming the truth of it, the Senate was assembled, where much dispute passed, touching the opening of this Letter; at last there was none but *Galeas Viscount*, that dared to lift up the Seal and read what was written therein. O *Louys*, take heed to thy self, for the *Venetians* and *French*, joyn together against thee to thy hurt, and will utterly destroy thy Race; nevertheless, if thou wilt give me three thousand Crowns, thou shalt see the matter reconciled, for I will avert thy sad Destiny.

*Farewell.*

But the Duke could by no means be induced to believe this, which afterwards did truly come to pass. By *Louys*, the eleventh King of *France*, who sent him prisoner to his Kingdom.

*Marsilius Ficinus*, as *Baronius* relates, made a solemn vow with his fellow *Platonist*, *Michael Marcatus* (after they had been pretty warmly disputing of the immortality of the Soul, out of the principles of their Master *Plato*) that whether

of them two dyed first, should appear to his friend, and give him certain information of that truth; (it being *Ficinus* his fate to dye first, and indeed not long after this mutual resolution) he was mindful of his promise when he had left the body. For *Michael Marcatus*, being very intent at his Studies betimes in a morning, heard an horse riding by with all speed, and observed that he stopped at his window; and therewith heard the voice of his friend *Ficinus* crying out aloud, O *Michael, Michael, Vera, vera sunt illa*. Whereupon he suddenly opened his window, and espied *Marsilius* on a white Steed, whom he called after, but he vanished in his sight. He sent therefore presently to *Florence*, to know how *Marsilius* did; and understood that he dyed about that hour he called at his window, to assure him of his own, and other mens Immortality.

*Dionysius*, the *Siracusan* Tyrant, a little before his death, saw as he sat in his house, molested with some troublesome thoughts, a filthy and ugly Specter, brushing



brushing and cleansing his Palace, from which fear he was not free, till he dyed.

*Marcus Brutus* likewise, when he was meditating something against *Octavius*, and *Antonius*, in his Chamber by a Candle in the night, heard somebody come into his chamber, and looking about to see if it were any of his Domestick servants, saw a great and deformed Specter in shape of a man. Nevertheless, not much frightened at the sight, he asked him whether he were a Spirit or a God, or what he would have. I am said he, thy Evil Genius, and I'll meet thee at *Philippi*. To whom *Brutus* again, as a true and Valiant Roman, I'll meet thee there. Then having inquired of his servants if they had let any such person in, and finding they had not, he began to doubt of the success of that War, as afterwards it hapned, where again this Genius met him.

*Alexander ab Alexandro*; writes an admirable History of a Gentleman that had newly buried his friend, and returning  
to

to *Rome*, lay at an Inn by the way. Where being alone and awake, there appeared to him the Phantasm of his deceased friend, pale and wan as when he dyed; whom when he saw and could scarce speak for fear, he asked at last what he would have. But the Specter returning no answer, seemed to pull off his cloath, and came to ly by him in the same bed. The other being extreemly frightened, gave way to him, who perceiving he accepted not of his company, lookt upon him with a stern countenance, and having drest himself departed. The other out of exceeding fear, fell extreemly sick, affirming for truth, that the feet of this Phantasm were as cold as Ice.

A Gentleman of *Naples* travelling in the Road, is reported to have heard the voice of a man imploring and desiring help; and that going to the place, he saw a terrible Specter beating a young man, but by his Prayers, caused him immediately to vanish. Afterwards he brought the young man to his house, and although it were long before he came to himself

( for

(for the Phantasm ever appeared before him) yet at last he confessed many great Crimes that he had most wickedly committed.

The like, we read of a youth of mean parentage amongst the *Gabris* at *Rome*, that going thither, and meditating some Treachery against his Parents, met the Devil in his way, in shape of a man; so that falling into discourse together, they came to the same Inn and lay together that night. But when the other was asleep, his cursed companion laid hold on him to strangle him, but that the other awaking, began to pray to God for help, at whose Name Satan made such hast to be gone, that he broke through the top of the house; by which fear the youth afterwards changed his evil intentions, to an honest and Religious life.

A rich Gentleman, that lived thirteen Miles from *Goia's*, had made a great Feast, and invited his friends, but they came not. Whereat being extreemly incensed, come, said he, all the Devils  
that

to *Rome*, lay at an Inn by the way. Where being alone and awake, there appeared to him the Phantasm of his deceased friend, pale and wan as when he dyed; whom when he saw and could scarce speak for fear, he asked at last what he would have. But the Specter returning no answer, seemed to pull off his cloath, and came to ly by him in the same bed. The other being extreamly frightened, gave way to him, who perceiving he accepted not of his company, lookt upon him with a stern countenance, and having drest himself departed. The other out of exceeding fear, fell extreamly sick, affirming for truth, that the feet of this Phantasm were as cold as Ice.

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that will, since my friends are so unworthy. And immediately after, came in many Goblins, as it were, in the several habits of Merchants, and Gentlemen, Forreiners, who were kindly welcomed, and sate down to Table. But stretching forth their fingers like Cats Claws, they were perceived indeed to be Demons; and the Gentleman making some Invocation to God (as people in fear naturally use to do) they all vanished, but so perfum'd the room, that few guests ever came into it afterwards.

*Sabellicus* writes for a true and admirable relation, that a Secretary of *Lewis Alodiser* Lord of *Imole*, travelling to *Ferrara*, met in a Valley between two great Hills a Phantasm in shape of *Lewis's* Father, who dyed and had been magnificently buried not long before, appearing on Horsback, and with a Hawk on his fist, as it was his custome when he went a Hunting in his life time. This Specter charged him to return presently to his Son and tell him, that he should come the next day and meet him in that place,

for

for he had matters of great importance to discover to him : The Secretary through fear and obeysance went back to *Imole*, where he related what had hapned : but *Lewis*, whether he feared some ambush in that place, or credited not the relation, would not go in person, but sent another in his name to see what the Spirit would declare : the Ambassador being arrived with the Secretary at the place, the same shadow appeared to them, complaining greatly of the Prince that he would not come himself, and hear what he dared not to reveal to any other. Nevertheless, he commanded them to return, and tell their Master, that before two and twenty years, specifying the Month and the Day, he should lose the Government of that place. The time being come, *Lewis* stood upon his guard, remembering the threats pronounced by his Fathers Ghost. Yet notwithstanding, all his preparations, that Year, that Month, and Day, the Souldiers of *Philip* Duke of *Milan*, passed the Trenches, scaled the Walls, and obtained the Town, and took him prisoner.

*Cardan*

*Cardan* relates, that a friend of his, going in a dark night from *Milan* to *Galerat*, saw a strange apparition of fiery Spirits, who in form of Peasants, ran behind him in the way upon a fiery Cart, crying with a loud voice, *Take heed, take heed*; and although he spurred his horse, and made all the hast possible, yet they were still at his back: till at last, when he came to *St. Lorences Church*, which is without the *Castle-Gate*, he recommended himself to God; and presently he thought he saw those Peasants, with their burning Cart and Oxen, swallowed up in the Earth. After this, it was observed, that the Inhabitants of *Galerat*, were tormented that year with a cruel Plague, and other great afflictions.

*P. Matthieu* Historiographer to *Henry* the fourth King of *France*, writes, that in the year 1598. as that King was hunting in the Forrest of *Fontainebleau*, a great cry of Hounds and Huntsmen, was heard at half a miles distance; which sometimes again, as they drew neer a wood, seemed to be within twenty paces

of them. Whereupon the King commanded the Earl of *Soissons* to set Spurs to his horse and see what it was, believing that there was none so bold as to meddle with his Game, or hinder his pastime. The Earl of *Soissons* went, and still heard the noise, not perceiving whence it came, till a tall man in black presented himself in a thick mist, crying, Do you hear me? do you hear me? and suddenly vanished. At which words, the stoutest of them, resolved to leave off hunting for that day, wherein nothing but danger and fear was expected. Now although fear commonly ties the tongue, and freezeth the words, nevertheless, they related this Matter, and have caused it to be inserted in the History of that King; which many would think to be a fable of *Merlin* or *Urgand* the unknown, if the truth affirmed by so many persons of Credit, and seen by so many judicious eyes, had not put away all doubt.

There is a History no less admirable, of a Merchant of *Sicely*, that travelling in the year 1536. upon the one and twentieth

eth day of *March*, not far from the Castle of *Taurining*, met in the way with ten Demons in form of Blacksmiths, a little farther with ten more, and again with another that seemed a true *Vulcan*, and having questioned him whither he went, he answered he was going to forge at Mount *Ætna*; to which the Merchant reply'd, that he wondered they should go to forge on a Mountain that was always covered with Snow. Alas, said the other, thou knowst not my strength, but ere long shalt perceive it, and then he vanish. The next day toward night, a great Earth-Quake opened the Mount in several places, and much mischief was caused by the fire to the Inhabitants.



## CHAP. VIII.

*Of Places Haunted.*

**T**Here was in *Athens*, a great and spacious House, but very infamous for a report that it had for long time been haunted by an evil Spirit. That in the dead time of the night, a strange noise was heard, at first as it were from the yard, which came neerer and neerer, till there stood before them an old man, lean, pale, and with a long beard, having his hands and feet chained, which he often shook. By these terrors, the Inhabitants fell sick, and many dyed; for the remembrance of the image impressed on their fancy, caused a deadly fear. Infomuch that at last, it was left desolate. Nevertheless, Bills were set up in several places of the City, if per-adventure any one would venture to hire

G and

and inhabit it. At that time the Philosopher *Athenodorus* came to *Athens*, and reading one of these bills, and the small rent it was to be let at, by reason of its infamy, bought it, notwithstanding what the people reported of it. And gave order the first night, that his bed should be made in the first room of it; some books and his pen and paper to be brought, that his mind being imployed and busied, might cause no vain fears. In a studying posture therefore he watched, and when at midnight he heard the noise of Chains and Irons, as had been reported to him, he neither lifted up his eyes nor left writing, till it seemed to be in the Room. Then looking towards the door, there appeared the image of an ancient man loaded with chains, beckoning, as it were, for him to follow: the Philosopher on the other side, made signes with his hand that he should stay a little till he had made an end of what he was writing. But the spirit began again to shake his chains, at which the other left off writing, and taking the Candle in his hand, followed the Ghost, who proceeded slowly, as if he

he were very aged, and much loaded with his chains, till he came into the yard where he vanished. The Philosopher being left alone, left a mark upon the place, and the next morning caused it to be dug up; where were found the bones of a man chained, for the flesh was putrified and eaten away; these being gathered and buried publicly; the house was never haunted afterwards. *Sabellic. lib. 10 Exempl. cap. 3.*

*Erasmus* in his Epistles writes, that on the tenth of April 1533. in an Inn of *Sciltac* a town in *Switzerland*, there was a certain hissing heard about night time, which seemed to come out of one of the chambers of the house; wherefore the Host fearing their might have been Thieves, ran thither immediately but could find nobody, yet still heard the same noise in the Garret, and not long after upon the top of the Chimney: then supposing that it was an evil spirit, he sent for the Priest to exorcise him, who no sooner began his conjuration, but the spirit answered he cared not for them, since one was a

whoremaster and both were thieves, and therefore he would in spite of them burn the town as he had undertaken (all this was thought afterwards to proceed by the means of a Familiar Spirit, which the maid of that house confessed on her death-bed, to have had familiarity with, for the space of fourteen years) the Spirit therefore took this maid to the top of the chimney, and commanded her to spread such fire as he gave her, which she did, and in less than an hours time all the town was consumed, notwithstanding the great abundance of water the inhabitants brought to quench it. Here we may observe the reality of it, as also that the fire was real that the Devil brought, but of another nature than the common or any Artificial fire is, and that it did not fall from above as lightning, which burneth only very little, unless it happens on matters easily combustible, as it hapned in the year 1500. at *Paris*, when the lightning fell upon the Tower of *Billy* where the powder was, and since that at *Venice*.

Furthermore, *Philippus Camerarius* saith of it, that the fire fell here and there upon the Houses in form of burning Bullets, and if any one went to help his Neighbour, he was presently call'd back to help his own. Moreover, I have heard (saith *Camerarius*) the relation of this woful visitation from the Vicar of that place, and many others worthy to be beleived, forasmuch as they were Spectators of all things according to the former relation. The Vicar also had as it were a Crown about his hair (which he wore long, after the Græcian manner) of all sorts of colours, which he said hapned by the same Spirit, who threw a Hoop at his head. Moreover the same Dæmon asked him once if ever he heard a Raven croak, and thereupon croaked so horribly, that they were almost dead for fear. The Curate also did affirm (though not without blushing) that he often told him, and many others, of their private sins so exactly, that they were forced with shame to quit the place.



## C H A P. IX.

*Of Devilish Impostures.*

**A**Bout the year 1545 hapned at *Cor-  
duba* a famous City in *Spain*, a most  
wonderful Imposture of Satan. A  
young girle of a poor Family named  
*Magdalene de la Croix* being but five years  
old, was put, by her Parents, into a Mo-  
nastery of Nuns, whether through De-  
votion or Poverty, 'tis unknown, since  
her years were so few. Nevertheless (as  
the Judgements of God are unsearch-  
able, and his ways past finding out) the  
Devil appeared to her in shape of a Bla-  
kamore, and although she was at first  
sight much afraid, yet the Fiend did  
promise her so many Toyes wherein chil-  
dren delight, that he brought her to dis-  
course with him, ever injoyning her strenght-  
ly, that she should never disclose ought  
of their private Conversation. About  
that

that time, the Girl began to show a very quick and apprehensive wit; and a nature different from others, which gained her no small esteem from the rest of the Nuns, both old and young. Being come to the age of Twelve, she was solicited by the Devil to marry him, and for her Dowry, he promised her that for the space of thirty years, she should live in such a reputation of Holiness through all *Spain*, that the like was never before. Thus while *Magdalene* under this contract, passed the time in her Chamber with this wicked Spirit, that entertained her with his Illusions, another Demon took her shape and resemblance, and constantly resorted to the Church, to the Pulpit, and to the Cloysters, and all the Assemblies made by the Nuns, with a great deal of feigned Devotion, he told *Magdalene* also after he had gone to Church in her place, all that was done in the world; of which she giving notice to those who had her already in great Reputation, began not only to be accounted an Holy Virgin, but to bear the name of

a Prophetess: wherefore although she was not yet come to full age, yet she was elected Mother Abbess by the consent both of the Monks and Nuns. Now when the Nuns went to Communion on *Easter day*, and other great Festivals among them, the Priest alwayes complained that some body had stolen one of the *Hosts* from him, which was carryed by this Angel of darkness unto *Magdalene*, who being in the mid'st of her Sisters, shewed it unto them, and put it in her mouth as a great Miracle. Moreover, it is said, that when she was not present at Mass, though there were a wall between her and the Priest, yet at the Elevation of the *Corpus Christi*, the wall did cleave that she might see it. It is also very well known that if at any Festival day the Nuns carryed her in Procession with them, to make the action more venerable, by some extraordinary action, she carryed a little Image of Christ newly born, which she covered with her hair that grew down to her feet. Many more such illusions she used chiefly on solemn dayes

dayes; that they might be the more re-  
 commendable. By this time the Pope,  
 the Emperor, and the Grandees of *Spain*  
 did write to her, and by their Letters in-  
 treated her, to remember them in her  
 Prayers, and asked her advice and coun-  
 cels in all matters of great concernment,  
 as by several Letters found in her Closet  
 was manifested. Many Ladies also and  
 Gentlewomen would not wrap their  
 new-born children in Swadling clothes,  
 till they had been blessed by the Abbess  
*Magdalene*. But God permitted not this  
 Diabolical cheat to lye longer concealed;  
 for *Magdalene* after she had spent about  
 thirty years in this acquaintance with the  
 Devil, and had been Abbess twelve years,  
 repented of her former life, and detest-  
 ing these abominable Acts and the hor-  
 rid society of Satan, she freely disco-  
 vered, when every one thought least on  
 it, all this notorious wickedness to the  
 visitors of the Order; yet some report,  
 that perceiving the Nuns began to find  
 the deceit, prevented their discovery, by  
 her own confession; for such is the cu-  
 stome

home in *Spain*, that he obtains his pardon  
 that doth voluntarily confess his crime.  
 At the hearing of this Confession, *Magda-  
 lene* was imprisoned in the Monastery of  
 which she was Abbess. Nevertheless,  
 in the mean time, Satan still continued  
 his illusions, taking the chief place in the  
 Church according to its wonted manner,  
 and was seen on its knees praying and  
 staying for the rest of the Nuns: inso-  
 much that every one thought it had been  
 their Abbess, and that the visitors had  
 given her leave to assist at Mattins, for the  
 great signs she gave of repentance. But  
 the next day finding she was still in Pri-  
 son, the matter was related to the Vi-  
 sitors; and her process was at last sent to  
*Rome*, but because she had willingly con-  
 fessed, she received Absolution. This  
 History is affirmed by *Zuinger, au Theatre  
 de la vie humaine*; by *Bodin* also, and *Cassi-  
 odore Reny*.

*Iosephus* relates in his 18 Book and 4th.  
 Chap. that there was at *Rome* a Noble  
 woman named *Paulina*, no less famous  
 for her Paarentage than her virtue and  
 beauty



beauty, in the flowre of her age, and mar-  
 ried to *Saturninus*, a person not unworthy  
 of her. Now, *Decius Mundus* fell so ex-  
 tremely in Love with this Lady, that af-  
 ter he had offered for one nights lodging,  
 two hundred thousand drachms, and was  
 repulsed by her, he resolved to end his  
 life in misery. But his Fathers man, a  
 person of evil and subtil nature, conscious  
 to his passion, promised for fifty thousand  
 drachms to bring her into his Arms: and  
 the money being paid, he proceeded in this  
 manner. *Paulina* being much given to  
 the worship of the goddess *Isis*, he calls  
 together her Priests, and silence being  
 sworn, he procures them with large re-  
 wards to go to *Paulina* as sent from the  
 god *Anubis* to fetch her unto him. This  
 message she received gladly, and her  
 friends rejoyced that she should be  
 thought worthy of the god *Anubis*: nor  
 did her Husband knowing her chastity  
 to be so great, any wayes let her prepa-  
 rations. The night being come, she was  
 after supper shut by the Priests in the  
 Temple, where *Mundus* met her, whom  
 she

she obeyed and pleased that night supposing he had been the god she worshiped. But it was not long after before *Mundus* meeting her in the City, thou hast wel done *Paulina*, said he, that thou savedst me two hundred thousand Drachms, nor is it any matter that thou denyedst me as *Mundus*, since thou hast entertained me for *Anubis*. At these words she tore her hair and rent her cloathes, and related the matter to her Husband, and her husband to the Emperor *Tiberius*; who upon strict inquisition, hanged the Priests, razed the Temple, and commanded that the Statues of *Isis* and *Anubis*, should be thrown into the river *Tyber*; but *Decimus Mundus*, escaped with banishment only, his crime being referred to the strength of a passion that had deprived him of reason.

*Eusebius* reports the same of one of *Saturns* Priests, by name *Tyrannus*, who procured that such and such a Lady, as by the will of the god, should every night be shut in the Temple; nor did any Husband think himself unhappy in this, but

ight out sent his wife richly adorned that night  
 wor to the Temple, and also great presents,  
 efor that she might be the more acceptable to  
 a ha the god. Now *Tyrannus* constantly shut  
 ved the Temple, delivered up the keyes, and  
 ms went away. But 'twas not long before he  
 t m returned through his secret doors into the  
 d m image of *Saturn* that was hallow at the  
 e he back and joyned to the wall. Then did  
 are he speak to the woman as she prayed to  
 hus him, & at last commanding her to put out  
 upon the watch Taper, descended to her betwixt  
 efts fear and joy, that she was thought wor-  
 tha thy to accompany a god. This practise  
 l be had long time passed undiscovered, tilla  
 ecia Chast Matron abhorring the fact by per-  
 nly ceiving that it was the voice of *Tyrannus*,  
 n of that spoke to her, complained to her  
 rea Husband of the disgrace; who incited  
 also by his own, brought him to the Tor-  
 Sa- mentors; where by confessing the abomi-  
 who nable fact, he filled the Pagan Nobility  
 as with shame and confusion, their Mo-  
 ery thers being Adulteresses, their Fathers  
 any Cuckolds, and their Children Bastards.

*Henricus Stephanus*, in his Book Enti-  
 tuled

tuled *Apologie* pour *Herodote* gives us an  
 admirable relation to our purpose, after  
 this manner. There hath been formerly  
 (saith he) and remaineth still even to  
 this day, a great quarrel and dispute be-  
 tween the *Dominican* and *Franciscan* Fry-  
 ars, concerning the Conception of the  
 blessed Virgin. The former hold she  
 was conceived in Sin, the *Franciscan* that  
 she was not. Infomuch that a *Dominican*  
 Friar of *Francford*, named *Vigand*, made  
 a Book to maintain that the Virgin *Mary*  
 was conceived and born in Sin, and found  
 fault with all the preceding Doctors  
 that had been of a contrary Opinion. On  
 the other side, *John Spengler* the *Francis-*  
*can*, thinking himself wronged by the  
 said *Vigand*, procured that a publick  
 meeting should be had at *Heidelberg*,  
 where the matter should be discussed.  
 But the Prince *Philip Palatine*, hindring  
 this, the *Dominicans* cited the *Franciscans*  
 to *Rome*, where the case lay undecided a  
 long time. At last the *Dominicans* held  
 their general meeting at *Vimtsfen*, where  
 among other things, they consulted how  
 they

and they might uphold their Opinion, al-  
 though it was rejected by almost the  
 whole world, and several Doctors had  
 written so much against it, and perswad-  
 ed the world to the contrary. They re-  
 solved therefore by some false Miracle,  
 to strengthen their Opinion, and four  
 Dominican Friars were to put the same in  
 execution. These by the means of *Francis*  
*Ulchi*, who was under Prior and a Ne-  
 cromancer, brought their design to pass  
 in this wise. It hapned a while after,  
 that a Journeyman Taylor named *John*  
*Jetzer* born in *Zurzee*, was admitted in-  
 to their Order, and after he had received  
 the Habit, one of the Conspirators went  
 to him by night to his Cell, and began  
 to feign himself to be a Spirit, being  
 wrapt in a sheet, and making a strange  
 noise with small sticks and stones that he  
 threw. The other much terrified, began  
 to complain the next day, even to those  
 persons that were the Authors of it. But  
 all comforted him and exhorted him to  
 be patient. And one night among the  
 rest, the counterfeit Ghost spoke to the  
 poor



poor Novice, and charged him to do Penance for him, which the Novice imparting the next day to the Fryars, 'twas resolv'd he should do publick penance for the relief of that Spirit. At which time one of them began to Preach, and expound to the people why that penance was done, not without magnifying his Order, to which that spirit had address'd it self, blaming on the contrary that of the *Franciscans*. One time amongst the rest, the Spirit commended to the Novice, the order of the *Dominicans*, as well for the number of Learned men that had been of it, as for the holy manner of life they followed: adding, that he was not ignorant how their Order was hated by many, because of their Dr. *St. Thomas*, whom they followed in that Opinion, that the Virgin *Mary* was conceived in Original Sin. Nevertheless, many of their Enemies were grievously tormented by the vengeance of God, and the Town of *Berne* would perish, if it did not expell the *Franciscan* Friars, who were of opinion that the Virgin was conceived without sin.

And that particularly Dr. *Alexander*, Dr. *Ales*, and *John Scotus* the subtil Doctor, both Franciscan Fryers, were grievously tormented in Purgatory, for inducing the people to hold that opinion. At last the said spirit did counterfeit the Virgin *Mary* herself, assuring him she was conceived with sin, and certified him also in many other things he desired to know from her. She made also in his right hand, a mark of her Son Jesus Christ, by peircing his hand with a very sharpe Naile : then to appease the pain, she put Lint into it, made of the clouts she wrapped her Child with in *Egypt*. But not contented alone with this, the said Friers gave him to drink, a certain Magick Liquor by which he lost his sence and understanding, and then with *Aqua fortis* made four more wounds upon him. Afterwards when by means of a second Liquor, he came to himself, he was much astonished at his wounds ; but they perswaded him, they came from God ; and put him afterwards into a little Cell all hung with the Pictures of the passions of

H Christ:

Christ : they gave him also a drink that made him froath at the mouth ; and perswaded him that he was then fighting against death as Christ had done. To conclude, they play'd so many pranks with this poor Monk, that at last he began to perceive the delusion, and escaping out of their hands, discovered all their devillish practises. Whereupon the actors of this wickedness, *John Vetter* Prior, *Steven Boltzhorst* Preacher, *Francis Ulchi* under-Prior, and *Henry Steniecker* receiver of the Rents, were condemned to be burnt alive in a field, before the company of the *Franciscans*.

There is a pleasant relation amongst the Narrations, *Mundi Fortuitas*, which I shall not omit in this place ; how in a Village of *France* inhabited by rude country Boors, a Man fitter for the Cart than a Pulpit ; yet as being the best Scholler in the Town, was made Vicar : and according to custome, nothing was done, nothing thought upon, but the Vicar was ever present among the good women. Infomuch, that by such frequent familiarity

arity, he grew to be well acquainted with one *Lisetta* a Parishioners wife. Her Husband was not so blind, but he could perceive his horn a growing, and from that time, permitted not the Vicar to come any more to his house. Thus was all the fat in the fire, and their hopes cancelled, had not love found out another way: for according to the Vicars instruction, *Lisetta* counterfeited her self possessed with the Devil, turning her eyes, arms and legs in strange postures, froathing at the mouth, and ratling in her throat. The simple neighbourhood astonished at these actions, cry'd she was possessed; and her poor Husband not a little troubled at it, forgot what was past, and goes for the Vicar, to exorcise the Spirit. Alas my friend saith the other, thy Jealousy and suspicion, I fear, of our holy Order, hath been the cause of this misfortune, for asmuch as the Chasteſt Matrons have ran mad, and have been possessed upon this account. Then taking his Robes, Book, and what was fitting on this account, he goes along with him

to his wife, and the usual ceremony in such cases, being performed, he asks the spirit, who it was? *Lisetta*, as she was before instructed, answered in a small voice, I am the father of this young woman, who am to do Penance for ten years space, in one body or other. Her Husband thinking it to be her Fathers spirit, my Father, said he, I desire thee for Gods Sake, to come out of her. Then the spirit reply'd, I will indeed come out of her, but I shall enter into thee, to compleat the rest of my time allotted for my Penance. The poor man was so terrified at this, that falling at the Parsons feet, my friend said he, do you not know some way to avert this heavy Judgment, either by Prayers, Fastings, Alms, or other Charitable deeds? then *Lisetta* perceiving all things to succeed according to her desire, thou art too poor, said she, to hinder thy fate by Alms or charitable Deeds, and instead of these, thou must go visit forty Religious places, and pray in everyone, and entreat God to forgive thee thy sins, otherwise never  
look



look to escape what Heaven hath ordain-  
ed. Moreover the spirit went on con-  
cerning his false Jealousy and suspicion  
of Holy Men, insomuch, that he fell at  
the Vicars feet, asking forgiveness, and  
shortly after began his Pilgrimage. In  
the mean time, the Vicar was always  
with his wife, under pretence to lay the  
spirit, but 'tis questionable whether he  
railed not a worse.

In the year 1534. The Prætors wife  
*Aurelia*, had taken care before she dyed,  
that she might be buried privately, with-  
out Pompe and Ceremonies (for then it  
was a custome in *France*) that when any  
Noble person dyed, the Heralds should  
call the people together by Cymbals and  
such like instruments, and then rehearse  
the Nobility and worth of the person de-  
ceased, desiring the people to pray for  
them: many mendicant Fryars also at-  
tended the Corps with an infinite com-  
pany of lights. So that by a kind of e-  
mulation, the more the Pompe was, and  
the greater the concourse of people, the  
nobler the Family was esteemed. But

her Husband obeying her last desire, gave no more to the Franciscans that buried her, than six Crowns, whereas much more was expected; and afterward, when he cut down wood and denyed them some, they were so incensed, that they resolved in revenge, to make the people believe, his wife was damned in Hell. To which purpose, they placed a youth upon the roof of the Church, who at night in Prayer-time, made a great noise there; and notwithstanding their exorcisms and conjurations would answer nothing; then being commanded to give some sign that he were a dumb spirit, for a sign he made a great noise: the next day, the Franciscans related to the people what hapned, but desired them not in any wise to absent themselves for that. So the next night, when Prayers began, the spirit also made a noise in the former manner; but being asked what he was, made a sign that he was not to speak; he was commanded therefore to answer by signs (for there was a hole made where the youth could hear what the

the

the exorcists said ; and he had a Tablet in his hand , by striking upon which , he gave signs that could be heard beneath) first therefore being asked if he were any of those that had been buried there , he made a sign he was , then many names being recited of all the persons buried there , when they came to the Prætors wife , he knock'd for a sign that he was her spirit , then they asked if she were damned , and for what fault ? whether for Covetousness, Lust, Pride , or for the new Heresie and Lutheranism ? and what she desired by her inquietude ? whether that her body should be removed into another place ? to which questions , the spirit by its signs , did give either its affirmation or negation ; and when it had signified that it was tormented for Lutheranism , and desired to be removed from that place : then they desired the people to bear witness of it , but the people fearing the Prætors displeasure would not do it. Nevertheless the Franciscans removed thence their bread and water , and all the sacred vessels , till at last , the

Bishops Vicegerent to be better certified concerning this matter, came in person with many Honourable and Religious men, and commanded them to exorcise the spirit in their presence, and to send some body to the roof of the place to see if they could perceive any thing. This the Authors of this villany withstood, saying, the spirit was not to be troubled; and although he was very urgent, yet could he not prevail with the Franciscans to permit any one to go up. The Prætor in this time went to the King, and because the Franciscans standing upon their priviledges, hindred a strict inquiry into the matter; the King sent some of his Councel with full power to examine all things. Those of the Franciscans therefore that were suspected, were laid hold on, yet for fear of a shameful death, confessed nothing: But at last, the King promising them Pardon, they disclosed the whole business. nevertheless, they were condemned to be sent again to *Aurelia*, and put in Prison, till they had publickly before all the people

people confessed their crime, in the place  
that Malefactors used to be Executed.

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## CHAP. X.

*A true and admirable process of a witch that  
wrought Miracles, by the help  
of the Devil.*

**M**r. Iosse Donboadere, a learned  
Lawyer of Flanders, in his  
Book, Intituled *Pratique Crimi-  
nal*, writes to this purpose. There was  
in the time that I was Counsellor in the  
Town of *Bruges*, an old woman, that in  
carriage, clothes, and manner of life, was  
in appearance irreprehensible; insomuch,  
that she gained an esteem from all, and  
every one had a reverence for her; for-  
asmuch as she healed, as it were miracu-  
lously, the children of many Honourable  
Families; straightning the crooked, and  
setting broken joynts instantly in their  
places; not by Art or Physick, but certain  
words



words and ceremonies of Devotion : as to fast three dayes , with bread and water, to say so many times the Lords Prayer, to go on Pilgrimage to *Nostre Dame d' Ardenbourg* , or to *St. Arnoul d' Audenbourg* , or to *St. Iosse*, or to *St. Hubert of Ardennes* , or to say a Mass or two in a day, or to say other certain Prayers and Anthems : These Devotions being exactly performed : the sick people were healed , through the faith they and their relations had in this woman. The carriage and miracles of this woman being published through the Countrey, the Counsellors and Magistrates, that had more wit than the vulgar sort, caused her to be apprehended one night ; to be put in Prison and examined, by what authority and means , and by what confidence she performed such Cures. To which she answered , alwayes confidently , that she did them upon good intentions , and that there was no reason they should torment and persecute her for doing good. Nevertheless the Councel being moved by manifest signs , condemned her

her to be Rackt, gently exhorting her to declare the truth; but still she persisted in her first answer, affirming there was nothing unlawful, and that all was done without any compact or agreement with the Devil. There was then present at the Examination the Bourgomaster of *Bruges*, a man very much tormented with the Gout, that oftentimes he cry'd out as if he had been rack'd himself; which the old woman perceiving, and turning herself to him, said, Mr. Bourgomaster, have you a mind to be rid of the trouble of your Gout, if you have, I shall cure you, and that very soon; if it were possible, replied the Bourgomaster, I would willingly give two thousand crowns to be whole, and you shall have them if thou performest what thou saist. Then the other Judges and Registers that were present told him. Sir, pray have a care what you say, and what you do, believe us and let us send back this Witch into her chamber, and hear patiently what we shall declare unto you: the woman being carryed back, she said they, what danger  
you

you put your self into, by a vain persuasion that this woman should be equal to the Apostles, and can cure you of your Gour by lawful means. All indeed that she doth, seemeth apparently Holy and Divine; but if you look more narrowly into the matter, there is much to be said against it. Let us call for her therefore again, and inquire how she pretends to cure you; if she promise to cure you miraculously, as the Apostles have done the Diseases of their time, and that she followes the means they have made use of, we shall not be against her, knowing that the hand of God is not straightned: but if she make use of unlawful means, and puts her trust in them, there is reason that all her proceedings should be suspected both by you and us also.

Therefore when she was sent for back again, one of them said, if thou presumest to cure the Bourg Master of the Gour, what remedies and means will you apply? none other, said she, but that the Bourg-Master believe and be perswaded for certain that I have power to cure him,

so shall he be sound, and set upon his feet.  
 Hereupon she was sent out back to her  
 Chamber, then the Judges with one ac-  
 cord, told the Bourg-Master and standers  
 by. You see Gentlemen by the answer  
 of this woman, that she doth nothing,  
 but by the power of Satan, and that she  
 undertakes to cure the Bourg-master by  
 unlawful means; for in her way she doth  
 not follow the Holy Apostles, who cur'd  
 the sick by Divine Faith and Power, say-  
 ing to the Lameman, *In the Name of our  
 Lord Iesus Christ, rise and walk:* and to  
 the Blind, *In the Name of our Lord Iesus  
 Christ, recover thy sight;* so that one was  
 set upon his feet, and the other recovered  
 his sight; not by humane help, but by  
 the Divine Power, in the Name and Faith  
 of Jesus Christ. Now this Witch boasterh  
 only to cure, if the Patient put his trust  
 in her and believe that she can do it; such  
 faith, or rather perfidiousness, is di-  
 rectly against the practise of the Apostles.  
 This answer being well apprehended and  
 digested, the Bourg-Master was sorry for  
 what he had done, gave no more credit to  
 the woman,

woman, and ever after repented him of his levity. . But to return to the Witch because she did persevere in denying those things she was accused of, it was concluded she should be put to the Rack, where being stretch roughly, she acknowledged some light faults, but as for Witchcraft, she utterly deni'd it. Whereupon she was released for that time, and lockt in her Chamber. A while after being again accused by new Evidences brought against her, she was the second time put to the rack, where again she confessed some small faults, as before. But finding her self tortured, she began to cry and say, takeme away hence, or I shall stink you all out of the Room, for I can hold my excrement no longer. There was a house of office neer, whither the standers by would have her carryed; others more judicious, were of opinion she should not, fearing some greater difficulty might arise; but by plurality of voices, she was unt'y'd, and carryed thither: and having staid there half an Hour and more, although she were called twice or thrice,



thrice, she was at last compelled to come forth, and was put to the Rack again, and was tortured more vehemently then before. But she without crying or lamenting as she had done before, fell a laughing, and derided and mocked the Judges, bidding them do what they would, their cruelty could prevail nothing against her. Hereupon the standers by, thought the Devil had made her impassible; for she would confess nothing that was charged against her: but being stretcht on the Rack, she either laught or slept. Therefore by the counsel of some more judicious in such matters than the rest, she was taken, and shaved in all parts of the body where hair used to grow, and was searched by divers woman, who found ty'd about her arms, certain small Parchment notes, containing the names of evil Spirits, with some crosses intermixed. These Bills being presented to the Magistrate, she was again stretcht on the Rack, where, at the first pull she began to roar and confess all, whereof she had been accused: and being examined

con-

concerning her former obstinacy in her denials, she said that if she had not been wholly shaved, and deprived of those Bills, the truth had never came out of her mouth. This being brought to this pass, the Judges proceeded to condemnation, some were of Opinion she should be burnt alive, others for the most part, that she should only be put to a rigorous fine, to be banished from the Countrey and never to return upon pain of being burnt : according to this last opinion, she was set upon a Scaffold, with a false Periwig made on purpose, which was taken off her head by the Hangman and thrown in the fire kindled to that end. Afterwards she was conducted by two Judges and the Attorney of *Bruges* out of their Territory. Thus out of *Flanders* she went into *Zealand*, and dwelt some time at *Middlebroug*, where she presently fell to her former trade. The Lord *Florent Dam* Judge of the town, was advised by us, of what was past concerning this woman, and in favour of justice, the Copies of her Accusations and Confessions, and Sentence

tence was sent him; which made him strictly observe her, and finding by undeniable truths, that she persevered in her diabolical Witchcraft, caused her to be apprehended and put in Prison, and having narrowly examined her, by her wilful confessions, and according to her former Sentence, he condemned her to be burnt alive. After which he sent a Letter, with the whole Relation to *Bruges*, whereof *Danhoudere* hath given us this relation.

## I. CHAP.

## C H A P. XI.

*The horrid end of witches and Negromancers.*

**Z** *Acoes* and *Arfaxad* the great Persian Magicians, at the very hour *St. Simon* and *Iude* suffered Martyrdome, were struck dead with Lightning.

*Cynops* the Prince of Negromancers, was at *St. Iohn's* Prayers swallowed up with waters; and *Methotin* who by his Diabolical illusions, got to be High-Priest, was stoned. Several have been taken away alive by the Divil, but one more wonderfully, as we may read in *Spec. Hist. lib. 26. c. 26.* after this manner.

There hapned one day that a certain Daw that an old Witch kept, spoke, at which, the woman let fall the knife out of her hand as she was at dinner, and  
grew

grew extream pale ; till at length after many sighs and groans, she broke out into these words. This day my Plough is come to its last Period , and I shall certainly suffer some great evil. Whilst she thus spoke, a messenger brought word that her Son was dead; upon which newes, she fell immediately sick, and sending for the rest of her children which were two. a Monk and a Nun : I have by my wretched Fate, said she with grief, these many years, followed Witchcraft, and given my self, body and soul, to the Devil, that perswaded me to this wickedness, and will be the punisher as well as the Author of it. I desire you therefore that you would not cease to pray for me to assuage my torment, for the destruction of my soul is irrevocable. You shall also sew up my body in a Bucks skin, and put it into a stone Coffin, making fast the top with lead, besides you shall bind it with three great chains, for if I lye securely three dayes, the fourth ye shall bury me ; moreover let there be sung for me, fifty nights, Psalms, and



Prayers said. All these things her two children obeyed, after the death of their mother, but prevailed not, for the first two nights, when the Monks began to sing Hymns about the body, the Devils opened the Church doors, that were shut with a great barr, and broke two chains, but the middlemost being stronger, remained whole: the third night, the noise was so great of those Demons that came to fetch the body, that the very foundation of the Church was shaken. But one Devil in shape more terrible than the rest, broke down the doore, and went toward the Coffin, commanding the body to arise, which answered, it could not for the chain; thou shalt be delivered, replied he, from that hindrance; and going to the Coffin, he broke the Chain, and with his foot thrust off the covering, then taking the woman by the hand lead her out of the Church in presence of them all, to the door, where stood a black horse ready, and proudly Neighing, upon which the woman was placed, and all the company of Devils went away with

with her through the Air, their noise being so great, that the Inhabitants thereabouts were no less astonish'd then the beholders.

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## CHAP. XII.

*The difference between good and evil Angels, with an admirable relation of a good Genius.*

**H**AVING hitherto in some manner, declared the acts of evil and cursed Spirits, 'twill be reasonable, that before I conclude this Treatise, I give you some account, of those blessed Angels, which God oft times, for reasons best known to himself, hath caused to appear unto men, and to distinguish the one from the other, there are three ways of discovery. The first is according to *Jamblicus d' Mysterijs*, that the good never appear in any phantastical shape, nor strive to deceive us, or offer

to counsell us in wicked matters. Evil angels on the contrary, appear always in strange shapes; and although sometimes they strive to imitate the Children of Light, to be thought Angels of God, yet because of their evil nature, if desired to do evil, they willingly consent to it, and are unconstant, and unstable in all their actions. The second rule to distinguish them, is, that the works of unclean Spirits, profit no body, as to make a statue walk, an image speak, and the like, as *Simon* the Sorcerer, it said to have done: but those of Divine Powers, allway contribute to mans good, thus our Saviour made the Blind see, the Lame walk, cast out Devils; and the like did the Apostles, which *Simon Magus* could not do. Thirdly, they are discovered according to *Athanasius* by *St. Antony*, from their manner of appearing. For the aspect of evil spirit is terrible, their noise horrid, their speech sordid; when it hapneth that our mind is terrified at their sight, and our senses stupified. At their departure likewise, they terrify us most, and alway

way leave a noysome ſcent behind them. But the Holy and bleſſed Spirits appear with a meek and gentle countenance, for they never ſcold nor brawl, but bring joy and hope to a penitent ſinner; foras-much as they came from God, the Author and Fountain of joy; nor is our mind troubled much at the ſight, but is rather illuminated, and deſires forth-with to leave this earthly Tabernacle, and to haſten with what it ſees to an eternal manſion; and as the Angel that ſaluted the Virgin, that ſpoke to *Zacharias*, that told the Shepherds concerning our Saviours birth, that they ſhould not fear; ſo they remove all fear from us, and leave us in a joy unſpeakable.

*An admirable History of a good Genius or  
Guardian Angel.*

**B**odin makes mention of a friend of his that had alwayes a Spirit accompanying him, which he began first to perceive, at the age of seven and thirty, not but that he thought the same Spirit had alwayes been with him in his life-time, by reason of many dreams and visions by which he had been forewarned to shun many imminent dangers and vices; but that he never perceived it so plainly as he did at that age and upwards, which hapned after this manner. 'Twas his custome to Pray so continually, that for above a year he had not ceased to desire of God, morning and evening, that he would be pleased to send him a good Angel to guide and direct his actions. He spent also certain houres after his Prayers in contemplating on the works of God, meditating, and reading the Bible,



ble, to find out, among the multitude of Opinions which was the true Religion; and to this purpose he often repeated the 143 Psalm.

*Me Deus informa quæ sit tua sancta voluntas  
Morrigerasq; manus præsta, gressusq; sequa-  
ces :*

*Namq; eris ecce Deus semper mihi tramite  
recto*

*Spiritus ille tuus divinaq; virgula ducat.*

And reading many Holy Authors, he found in *Philo* the Jew, *de sacrificiis*, that a good and perfect man, could offer no better sacrifice to God than himself; whereupon he offered his soul to God; from which time forward, he had dreams and visions full of admonition; sometimes to correct this or that vice, sometimes to give notice of ensuing dangers, other while to solve some great difficulty, as well in divine as humane affairs. Amongst the rest of his dreams, he heard a voice saying to him, I will save thy soul, I am the same that hitherto hath

hath appeared unto thee. Afterwards dayly about three or four a clock in the morning, the Spirit knock'd at his door, but when he rose and opened it he saw no body. Thus the Spirit continued every day, and never ceased knocking till he awoke; this put him in fear it might be some evil spirit, wherefore he never ceased in his Prayers to desire God to send his good Angel, singing Psalms and Praises to God continually. Upon this the spirit manifested it self to him as he watched one night, by striking gently upon a glass vessel that was in the room, which very much astonished him; two dayes after he hapned to entertain his friend the Kings Secretary at dinner, who was much affrighted to hear the Spirit knock on a bench that was near him; insomuch that he was forced to declare the whole matter to him: and from that time ever after, the spirit waited on him, admonishing him alwaies by some sensible sign, sometime by pulling his right ear, if he had done any evil; as also if any one came to deceive or cheat him, his right ear was pulled

pulled, and the left, if good men on honest designs: likewise if he went to eat and drink any evil, he was admonished to desist; if good, to proceed. And as often as he went to praise God in Psalms and Hymns, or to meditate on his wonderful works, he was strengthened, and confirmed by an extraordinary and spiritual power. And to the end he might discern the better, his inspired dreams, from those that proceeded either from the temperament of his body, or perturbation of his mind; he was awakened by the same spirit, about two of the clock, after which time he slept again, and dreamt those that were true, which admonished him of what he was to do, and believe, concerning those things of which he doubted. So that from that time forwards, nothing hapned to him of which he was not forewarned; nor did he at any time doubt of any thing to be beleived or rejected, but he was certified concerning it. Wherefore he chose one day in the week particularly to prayse God, and seldome went out; if peradventure he did,

did, he was alway seen to be of a joyful countenance, according to the Scriptures, *Vidi facies sanctorum letas*; but if in discourse and conversation, with others, there passed any evil; or if at any time he omitted his Prayers, he was admonished of it in his sleep: if he read in any evil book he was pulled softly by the ear till he laid it down, and was hindered from doing any thing prejudicial to his health; but chiefly he was admonished to rise early, and if at any time he slept late, he heard a voice say, who will rise first to prayer? he was warned also to give Alms, which the more he did, the better did things prosper under his hand; once when his enemies came by water to take away his life, he dream'd his father bought him two horses, a red and a white one, therefore he gave order that two horses should be bought, and although he had said nothing to his servant, concerning their colour, nevertheless he bought two of those colours. Now the reason why he never spoke to this spirit, was, because he had once desired it, and

on the suddain it struck so vehemently against the door, as if it had been with a Mallet, whereby he shewed it was displeasing to him, the spirit also never permitted him to read or write long, and often he could hear a small shrill voice, but not distinguish what it said: nor did he ever see this spirit in any shape, but of a certain clear light, in a round square or circle: once only when he was in great danger of his life, and he had incessantly pray'd to God to save him; about morning, as he lay in his bed, he saw a boy in white garments of excellent countenance and form. Another time being in great danger, and going to lye down, he was often hindred by this good Genius, till such time as he arose and passed the night in prayers; after which he escaped death miraculously, and heard in his sleep a voice saying, *Qui sedet in latibula Altissimi, &c.* Thus in all difficulties he received counsel, and in all dangers he was assisted and saved by his Guardian Angel.

Now the truth of this relation we may gather



gather from several circumstances; as well that the person said his ear was struck by the good Angel to admonish him what was to be done, according to that of *Esaiah*, *Dominus*, saith he, *'velli-*  
*cavit mihi aurem diluculo*: as also that he said, the good Angel manifested himself by knocking, as it were, with a hammer, for we read in the book of *Judges*, concerning *Manoah*, that the Angel began to knock before him, the Original of the word whereby it is expressed, being, *tintinabulum* or *tympanum*. But whether every one hath his Genius, Good or Bad, attending on him, 'tis hard to determine, although it hath been an old and received Opinion, according to these words,  
*\*Ἄπαντες Δαίμονες ἀνδρεί τῷ προμένῳ ἀπαντός ἐστὶ*  
*μενέτω* & τῷ βίῳ.

FINIS.